

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1882.

EDITED BY

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OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PÂLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,  
LONDON

LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WARHOUSE 7, PATERNOSTER ROW.

1882

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# PALI TEXT SOCIETY

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## COMMITTEE OF MANAGEMENT

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has

influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether an historical, philological, literary, or religious,—than the publication of the Vedas has already been.

The Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

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*\* \* Subscriptions for 1883 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Society to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*



# REPORT OF THE PÂLI TEXT SOCIETY

FOR 1882

BY T W RHYS DAVIDS

I HAVE to congratulate the members of the Pâli Text Society on the fact of its having safely survived the anxious period of birth, and of its having fairly entered upon what we may all hope will be a career of such usefulness as will fulfil the promise with which it was started into life. Its birth was announced in my Hibbert Lectures in the May of 1881. At first—as was only indeed to be reasonably expected—subscriptions came in but slowly, and some of those friends who were its first supporters may have been anxious at the long delay which has elapsed before they have seen the first fruits of their subscriptions. I trust their fears have now subsided, and I would take this opportunity of pointing out how great is the debt which we owe to these first adherents of a good cause that was then without friends, and that but for their timely and generous aid might have died still-born. When we recollect that a generation elapsed after the publication of Turnour's *Mahâ-vansa*, and again another generation after the publication of Fausboll's *Dhamma-pada*, before any other Pâli Text of importance saw the light, we may well suppose that had it not been for the manner in which our first subscribers led the forlorn hope, another generation would have passed before the objects of the Society would have been at all attained. As it is, further effort was encouraged. It became certain towards the close of 1881 that the Society would live. And the

scholars who had so generously promised to work for us gratuitously, if the necessary funds for printing could only be assured, began their labours in the early part of this year

Slowly but steadily other subscribers came forward. The result of my personal application to the Orientalists and great public libraries in Europe was in most cases satisfactory, and the especial thanks of the Society are due to Professor Lanman for his successful efforts in America. In the spring of 1882 there came the welcome intelligence that more than seventy of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal minded a body as the Buddhist Bhikkhus should have acted so, but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Atapattu Mudaliyâr of Galle.

This assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt, and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pâli language, had come forward to support a movement which bade fair to throw so much light on the comparative history of ideas and especially of religious belief. These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island itself, to be applied there exclusively to the purchase of manuscripts.

The adhesion of so large a number of Buddhist Bhikkhus to our enterprise has had also another result. We announced

in our prospectus, which was circulated in Ceylon in the Sinhalese language that it was proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Sanskrit Buddhist texts which might be expected to throw light on the religious movement out of which the Pāli Pitakas also arose. Since nearly half of the number of our subscribers are now Bhikkhus belonging to the original Order of Buddhist recluses, it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested—that is, of the ancient Pāli literature preserved in their own bright and beautiful island, by the zeal and industry of the successive generations of scholars who have kept the lamp of learning alight through its long and illustrious past. To this the other half of our subscribers in Europe and America will no doubt readily agree. It was to that end, indeed, that our Society was in the first place devoted. Our other aims were always intended to be only subservient to that.

But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pāli Pitakas alone. I have received from four of their number, whose opinion, especially on those points on which they agree, may fairly be taken as representative of the general opinion of the Sangha, the four letters (three in Sinhalese and one in Pāli) which are printed in full in the Appendix. They are as interesting as they are valuable, and I venture to give a précis of their contents for those who do not understand the languages in which the originals are composed.

Piyyaratana Tissa Thera, himself a distinguished Buddhist scholar, welcomes with enthusiasm the undertaking of the Society, and expresses his personal thanks to the scholars who have promised to work for it. After giving in Pāli verse the names of the Pitaka books, the writer refers to the treatises by scholars of old time, such as Buddhaghosa's "Path of Purity," on the subjects treated of in the Pitakas, and

to the ancient commentaries upon them, and he suggests that these three classes of works should be kept carefully separate

He will see that this will be done. Each work will be published separately in parts by itself, which are intended to be bound together in one volume, and thus no volume will contain works from any two of these different classes into which the Pāli literature is naturally divided.

Sri Saddhānanda Thera, of Ratgama, who writes in Pāli, also mentions the Pitaka books, concluding, as usual, with the Abhidhamma, and expresses the opinion that the contents of these last can best be learnt by a study of the work called *Abhidhammatthasāṅgaha*. He therefore suggests that this book, with the two Tikās upon it, and with two allied works, named *Sucittāṅkārā* and *Abhidhammāvatāra*, should be included in the series of Pāli texts to be published by the Society, and he offers, if they are wanting in Europe, to supply the necessary MSS. He points out the desirability of printing the other Pāli works not included in the Pitakas, and strongly insists on the importance of our having good MSS. with the help of learned Buddhist scholars in Burma, Siam, and Ceylon.

Professor Childers left a part, about one-third, of an edition of the *Abhidhammatthasāṅgaha*, the importance of which was very early recognized by him, ready for the press. It were much to be hoped that one or other of our contributors should complete this for publication. There are sufficient MSS. for this purpose in Europe. Of the other works we should be greatly indebted to our learned correspondent if he would supply us with MSS.

Paññānanda Thera, of Gintota, after welcoming the Society, points out the advantage which it will be to those readers of Pāli who are not learned scholars to have correct texts before them. He lays stress therefore on the importance of our using good MSS., stating incidentally that some Pāli texts lately printed in Europe contain blunders (which is very likely, though in the one example he actually gives he seems to have chosen about the least likely instance). He

then very properly desires that the Jain texts which we print should be kept separate from the Buddhist ones

Srī Sumana Tissa, of Minuwan-goda, sets out the historical dependence of Burmese and Siamese MSS on those of Ceylon, and strongly insists on the general superiority of the latter. And he suggests the advantage, in editing also, but especially in translating Pāli texts, of European scholars obtaining the assistance of learned Buddhist Theras in Ceylon, of the principal of whom he gives a very interesting list. Finally, in touching and beautiful language (and he is evidently a master of style in the graceful tongue in which he writes), he gives expression to the earnest desire which he himself feels to aid in every way possible to him, though he has now grown old in years, the high and worthy task, so full of benefit to the world, and so difficult to fulfil, which the scholars in Europe belonging to our Society have ventured to undertake.

We are much obliged to our friends, the native scholars, for these proofs of their sympathy and interest, and can assure them that their suggestions have been considered with the respect which they deserve. Nothing would give us greater pleasure and advantage than letters from the distinguished scholars, mentioned by Srī Sumana Tissa, in respect of Pāli Texts printed in Europe. We must only ask that these letters should be in Pāli and not in Sinhalese, as only two or three of us have the advantage of understanding the latter of these two languages. They will find that our scholars are very ready and willing to acknowledge any errors that may have crept into our printed texts, and to correct them in Lists of Corrigenda in the following parts. The fact is we neither hope nor expect when texts are first printed that they will be entirely without errors. This was not the case when the Latin and Greek literature was first printed, and will not be the case with our Pāli Texts. But our printed books, which will be all carefully edited by good scholars, and with collation of a number of native MSS, will be more correct, even from the very first, than any one MS ever can be. They will also be much more practical and handy for daily use and reference. One

of the many advantages which we claim for our texts over those in MS is precisely the ease with which the few errors they may contain can be pointed out and discussed by reference to chapter and verse. And when a correct reading has been once established, and published in print, it can never afterwards be lost or forgotten.

It is the same with our translations. There are, for instance, several passages in the version of the *Khandhakas*, published by Professor Oldenberg and myself in the Oxford series of the "Sacred Books of the East," in which we have been in great doubt as to the rendering of certain technical terms connected with the *Kathina*. So, also, in the translation in my *Buddhist Suttas* of the passage in the Mahâ-parinibbâna Sutta II 32, I have only been able to conjecture as to the meaning of the phrase *vegga-missakena*. Throughout all our translations such doubtful passages are usually referred to in the notes, and suggestions or criticisms (in Pâli) from native scholars on these or other points in English translations of Pâli texts, will be gladly welcomed and followed, and we trust that we shall be able to publish some such letters in the next volume of this Journal.

We can also assure our friends in Ceylon that we recognize as fully as they do the paramount importance of making use of good MSS. We have enough such already available for some of the publications of the next year, but for others, and for the texts to be published in following years, we must appeal for help from Burma, Siam, and Ceylon. We want most especially MSS. (both texts and commentaries) of —

Udâna	Patisambhidâ
Iti-vuttaka	Apadâna
Vimâna-vatthu	Kathâ-vatthu.
Peta-vatthu	Puggala.
Niddesa	Visuddhi-magga

The Society is willing either to receive MSS of these books on loan, or in place of subscriptions, or to give printed Pâli books of the same value for them, or to pay for them in money. Scholars in the West are already working at the

Iti-vuttaka, the Apadâna, and the Visuddhi-magga *Good MSS of these books are therefore wanted at once*, before there can be time to have them copied We would earnestly ask that any Thera in Ceylon who possesses copies of them, and who is desirous to help us in carrying out our difficult task, will be so kind as to allow us the use of them on any one or other of the terms just mentioned All inquiries on the matter, and MSS intended for the Society, should be sent to the Atapattu Mudalyâr of Galle

This matter of good MSS is moreover of such importance that I have deemed it advisable to add to the present issue of our Journal such accounts of the MSS at present existing in most of the more important of our European libraries, that our friends in Ceylon will be able to see in what respect we are already provided, and that our contributors in Europe may be able to ascertain whence MSS of the books they are working at can be procured To these I add a list of the MSS in the two principal libraries in Ceylon, for purposes of reference and comparison

With regard to our future work, it should be mentioned that we hope to publish about 25 sheets (that is, 400 pages) regularly at about Christmas time each year until our important work is actually concluded The Vinaya Pitaka being already nearly completed by the industry of its learned editor, Professor Oldenberg, the following table will show how far that part of the Pâli Pitakas which the Society hopes to publish has been at present dealt with or undertaken —

NAME OF BOOK	PROBABLE NO OF PAGES <sup>1</sup>	EDITOR
The Dîgha Nikâya	500	Mr Rhys Davids
The Majjhima .	650	Mr Trenckner
The Samyutta . . .	500	
First Samyutta		. M Léon Feer
The Anguttara	950 .	. Dr Morris
	<hr/> 2600 <hr/>	

<sup>1</sup> This includes the text only, not the notes and extracts from the commentaries

On this it should be noted that I have been so fully occupied this year with the unexpectedly wide correspondence and anxious thought which the starting of our Society has brought upon me that it has not been possible for me to make more than a very little progress with my projected edition of the *Dīgha*. But about half of the work is in a more or less forward state, and four of the largest *Suttas* are already nearly ready for the press, and Dr Morris has been kind enough to promise his assistance with respect to one or two others which he has already copied for other purposes.

Mr Trenckner is hard at work at his edition of the *Majjhima*, which he is printing without any assistance from the Society's funds. It will promote the good cause none the less for being independent of our aid, and our readers will all be glad to hear that the edition of so important a work by so able a philologist is already in type to the extent of between three and four hundred pages, and bids fair to arrive at a safe and speedy conclusion.

Of the *Anguttara*, by Dr Morris, we have the pleasure already this year of presenting to the subscribers the first instalment, containing the *Eka Nipāta* and the *Duka Nipāta*, together about one-eighth of the whole work. The editor, who, in spite of the claims of other fields in which he is already so distinguished, has heartily devoted his wide knowledge and almost unrivalled power of rapid work to the cause of our Society, has the next instalment well in hand, and, as will be seen below, both gives and promises other very substantial aid to the common enterprise.

No one has as yet ventured to undertake the whole of the one remaining of the four great collections of the *Suttas*, but M Léon Feer, having concluded the important works on Tibetan Buddhism on which he has been engaged, will begin, and hopes to complete, his edition of the first part of it this year, and may possibly be persuaded to continue it afterwards.

With regard to the miscellaneous canonical books, we stand at present in the following position —



NAME OF BOOK	PROBABLE NO OF PAGES	EDITOR
Khuddaka Pâtha	10	Dr Morris
Dhammapada .	40 .	Prof Fausboll
Udâna	. 75	
Iti-vuttaka	50	Prof Windisch
Sutta Nipâta	60 .	Prof Fausboll
Vimâna-vatthu	250	
Peta-vatthu	. 200	
Thera-gâthâ .	100	Prof Oldenberg
Therî-gâthâ . . .	30 .	Prof Pischel
Jâtaka .	. 40	. Prof Fausboll
Niddesa	300 .	
Patissambhidâ	350	
Apadâna	300	Dr Hultsch
Buddhavansa } Cariyâ-Pitaka }	100	. Dr Morris
<hr/>		
1905		

And with regard to the Abhidhamma books —

NAME OF BOOK	PROBABLE NO OF PAGES	EDITOR
Dhamma-sangani .	100	Dr. Frankfurter.
Vibhanga .	200 . . .	Dr Morris
Kathâ-vatthu .	230	
Puggala .	45 .	Dr Morris.
Dhâtu .	45	
Yamaka . .	430	
Patthâna .	550 . .	
<hr/>		
1600		

On this list also it should be observed that the Buddhavansa and Cariyâ-Pitaka have already been finished by Dr Morris, as far as the text is concerned, and will be distributed this year. Professor Oldenberg's edition of the Thera-gâthâ is almost ready for the press (a few references only requiring to be added), and will be sent to press early next year. Professor Windisch and Professor Pischel are already at work on the Iti-vuttaka and the Therî-gâthâ. Professor

Fausboll hopes to have the Sutta Nipāta and the new edition of his Dhamma-pada ready during the course of 1883, and the former of these two he will publish without requiring any assistance from our funds. The Jātaka, as our readers will already know, he is publishing in his magnificent edition of the Jātak-attha-vannanā, and it will therefore be unnecessary to repeat it, without the commentary, in our series of Pāli texts. Dr Frankfurter has had his edition of the Dhamma-saṅgaṇi nearly ready for some time, but wishes to perfect it before publication by further collation with the MSS at Paris. Dr Morris has so far progressed with the Puggala that he only requires a short interval to prepare it for the press, and we hope to distribute this work next year.

Besides the above Pitaka books, and separately from them, we propose to publish also a selection of later works throwing light on the history of early Buddhism. Of these the following may already be mentioned —

NAME OF BOOK	PROBABLE NO OF PAGES	EDITOR
Visuddhi-magga	500	Prof Lanman
Netti-pakarana	180	
Jātaka-mālā	200	Prof Kern
Lalita Vistara .	300	
Madhyamaka Vṛtti	250	Mr Bendall
Mahāvansa	200	
Lalāta-dhātu-vansa	50	Dr. Morris
Bodhi-vansa	100	
Āṅganga Sutta	120	Prof Jacobi
Bhagavati	150	Dr. Leumann.
Abhidhammattha-saṅgaha	50	
Mūla- and Khudda-sikkhā	50	Dr Edward Muller
	<hr/> 2150 <hr/>	

This list might be indefinitely extended, it contains only at present the engagements already made, and the names of one or two other works which are particularly wanted. Two of them are Jain books—that is, books written by the followers of Nigantha Nāthaputta, and three are Sanskrit

Buddhist works from Nepal—that is, books written by the followers of those Bhikkhus who, after the close of the Council at Vesālī, held the Mahā Sangīti. Of these, one of the Jain works is completed, as far as the text is concerned, this year. It is scarcely necessary to point out to our subscribers in Ceylon that we do not propose to print these works because we believe them to belong to the Pāli Pitakas, but because of their historical interest and especially because of the light they may reasonably be expected to throw upon the growth of Buddhism. We learn enough in the Pāli Pitakas and in later Pāli records about Nāthaputta, and about the holders of the Mahā Sangīti, to make us wish to know more. The works of their followers are the most likely source from which such further knowledge can be obtained, and we are particularly fortunate to have had the advantage of Professor Jacobi's help in this matter, whose work, now published, the edition of the *Āyâranga Sutta*, will be the more useful, as a translation of it by himself will also appear this year at Oxford.

Of the other works in this list, the *Abhidhammatthasangaha* has already been referred to above (p. 4). The very valuable and important portion of the *Mahāvansa* that was published by Mr. Turnour is not only out of print, and difficult to obtain, but is not up to the level of present knowledge, and is often indeed incorrect. One may be allowed to say this without detracting at all from the high estimation in which his weighty services to historical inquiry ought always to be held. Few and far between among the hard-worked civil servants in India and Ceylon are the men who are willing to give up the precious hours of their scanty leisure time to original work, either of an historical or of a scientific kind, and we, of this Society, are the last who are likely to forget the debt of gratitude we owe to Mr. Turnour for the interest which he took himself, and was able to arouse in others, in the native literature and religion of the people among whom his official duties lay. Nearly fifty years have elapsed since he wrote, and only one workman has descended with practical pick and shovel into the

mine which he opened for us. A careful edition of all that can probably be rescued of the text of the older, and almost superseded, *Dipavansa* is the result of the new effort. But we ought to have the whole of the Ceylon *Wansa poth*, the ancient civil and religious chronicles of the island, made accessible to the world in printed texts. In the first place, of course, we want the Pāli Pitakas, but this ought we to do, and not to leave the other undone—at least, if our funds hold out. And that brings me to the final point, last but by no means least, of this report, the question of the present state and future prospects of our finances.

Perhaps I ought, however, to add a word or two here about our *Journal*. It will appear every year, and contain a *Report* of work done, and work about to be done. But it will also be open for the insertion of letters, notes, and even short papers, relating either to the texts themselves or to early Buddhist history, from the pens of native or of European scholars, and either in the English or in the Pāli language. We hope also to include in it Analyses or Translations in English of Pāli texts, explanations of difficult or misunderstood terms, Catalogues of MSS., Indices, Glossaries, and other aids of a similar kind to the use of the works published by the Society. We hope to receive a number of such communications, and shall be prepared, if necessary, to publish an intermediate number of the *Journal* during the course of the year.

The annexed lists will show the names and addresses of those who have come forward to assist the young Society. With one or two exceptions, they have all paid up, and we have received in England from—

	£	s	d
Donors . . . . .	44	8	0
Subscribers of Five Guineas . . . . .	73	10	0
Subscribers of One Guinea . . . . .	66	3	0
Sale of MSS. . . . .	17	14	0
Interest from the Bank . . . . .	2	19	6
	<hr/>		
	£204	14	6
	<hr/>		

It is not possible to state at present what our expenditure here for this year will be, as our printers' bills have not yet all come in, nor have the accounts from Ceylon been yet made up for the year. A complete Balance Sheet must therefore be held over till the next issue of our Journal. But it is possible to estimate the total cost of printing, binding, and despatching to subscribers the four parts we issue this year at something under £135. In other words, the eighty odd subscribers in Europe and America will receive, thanks to the donors and the help we have had from Ceylon, about *fifty per cent* more in printed matter than the value of their subscriptions, even reckoning the value of our issues at only the cost price. It will be noticed, also, that we have not encroached, for this year's expenses, on the subscriptions paid in advance for five years. That amount remains in hand for use, in due proportions, during each successive year.

As to the future generally I am afraid to prophesy, lest I should appear too sanguine. But thus much is at least certain, that even if the number of subscribers remains the same as at present, we shall be able to continue our work in regular course. I have already put communications in train with Burma, Siam, and Japan. It is scarcely likely that in all these three Buddhist countries there should be no result at all. Even in Europe and America we may fairly hope for a few more subscribers. Our next year's issue will be somewhat larger than that for the present year, and we may reasonably look forward to carrying to a successful conclusion, and that within a limited number of years, the difficult and important enterprise which, in spite of gloomy prophecies and of much discouragement, we have thus ventured to set on foot.

When that is done Buddhists throughout the world will have before them complete copies of their sacred books in the original language, and in a form at once more accurate, very much cheaper, and more handy for use, than the bulky MSS in which alone they are at present accessible. European scholars will have before them a valuable series of original

documents on one of the most important and interesting chapters in human history. Part of the result will be, on the one hand among the Buddhists themselves, to encourage throughout the East the study of their ancient literature, and thus to insure and to popularize an accurate acquaintance with the primitive forms of their venerable faith—and on the other hand here in the West, to provide the bricks out of which historical works can be built up to enlighten us on the deeper feelings of that larger half of the world of which we know so much too little. And is it too much to hope that a widespread acquaintance, among our educated classes, with the history of a religion so remarkably similar in some points of its origin and in the whole course of its development to our own, will do much to enlarge their sympathies, and to aid them in forming a correct estimate of the real meaning and value of not a few details in their own inherited beliefs?

T W RHYS DAVIDS,  
CHAIRMAN

TEMPLE,  
20th Dec 1882

P S—There has been an unexpected delay at the last moment in the issue of our first year's publications. But our subscribers will recollect that our editors had less than a year to work in, and that there are always unusual difficulties at the commencement of such work as they have undertaken. Next year we hope to be fully up to time.

P S No 2.—Just as this report is being struck off, I have received the welcome intelligence from Siam of the substantial donations mentioned in the following list

## MEMBERS OF THE PÂLI TEXT SOCIETY.

## 1 DONORS

[Those marked with an asterisk are also subscribers]

	£	s	d
HIS MAJESTY THE KING OF SIAM	200	0	0
H R H KROM MUN DEVAVANSA VAROPRAKAR	20	0	0
A FRIEND TO HISTORICAL RESEARCH	<sup>1</sup> 105	0	0
EDWIN ARNOLD, Esq, C I E, 15, <i>Haroldstone Road,</i> <i>Cromwell Road, S W</i>	3	3	0
*THOMAS ASHTON, Esq, <i>Ford Bank, Didsbury, Manchester</i>	10	0	0
<sup>2</sup> L T CAVE, Esq, 13, <i>Lowndes Square, S W</i>	5	0	0
H VAVASOUR DAVIDS, Esq, <i>Batavia, Island of Java</i>	3	3	0
R HANNAH, Esq, <i>Craven House, Queen's Elm, S W</i>	10	10	0
The late Dr MUIR, <i>Edinburgh</i>	2	2	0
R PEARCE, Esq, 33, <i>West Cromwell Road, S W</i>	10	10	0

2 S. . . . OF FIVE GUINEAS (for Six Years, down  
to December 31st, 1887)

THOMAS ASHTON, Esq (for Owens College, Manchester)
THE BANGKOK ROYAL MUSEUM, SIAM (per Henry Alabaster, Esq)
J A BRYCE, Esq, <i>Rangoon</i> , and 7, <i>Norfolk Square, W</i>
L T CAVE, Esq, 13, <i>Lowndes Square, S W</i>
THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY, <i>Colombo, Ceylon</i>
T W RHYS DAVIDS, Esq, 3, <i>Brick Court, Temple, London, E C</i>
DONALD FERGUSON, Esq, <i>Ceylon Observer Office, Colombo, Ceylon</i>
JAMES FERGUSON, Esq, D C L, F R S, 20, <i>Langham Place, W</i>
RALPH L GOODRICH, Esq, <i>Clerk of the United States Court, Little</i> <i>Rock, Arkansas, U S</i>
W W HUNTER, Esq, C I E, LL D, <i>Director-General of Statistics,</i> <i>Calcutta</i>
Dr EDMOND HARDY, <i>Heppenheim, Hesse Darmstadt</i>

<sup>1</sup> To be paid in ten years

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## APPENDIX.

LETTERS FROM THERAS IN CEYLON<sup>1</sup>

I — *From Piya-ratana Tissa Thera, of Dodanduwa, near Galle*<sup>2</sup>

London nuwara Pâli pot sampâdaka sabhâwe pradhânatwa-  
yata patwû T W Rhys Davids mahatmayâ pradhâna ema  
sabhâwata âsirwâda stutî mulwa liyâ matak-kara ewa nam

Mahat warunî,

Sâstrayen diyunuwî gaurawânwita nam lat Yûropaya âdî  
noyek rata wesi ugat mahatun-wisin suddhawû âgamak  
soyana mê kâlaya tula Buddha-desanâwa Ingrisî akuren  
accugaswâ lowa patala kirîma podu samûhayâge diyunuwa  
sandahâ itâ utum wcedak wa hœngenawâya Eseheyin me  
patan-gat mâ-hœngi yahapat kriyâwa at no hœra awasânaya  
dakwâ utsaha daranawâ œtœyi apî du balâ porottu wemu

Sâkya-munîndrayan-wahansê-wisin desanâ-karana-lada  
suddhawû dharmaya Winaya-pitakaya Sûtra-pitakaya Abhi-  
dharma-pitakaya yî Pitaka-wasuyen tunaka Ehî Winaya-  
pitaka nam Pârâjikâ, Pacitti, Mahâwagga, Cûlawagga, Pari-  
wâra yana me pot pahayî Ê bawa mesê kiyana ladî

Tesu Pârâjikâ-kandam Pacittiyam athâparam

Bhikkhunînam Vibhango ca Mahâvaggo athâparo

Cûluvaggo ca Parivâro Vinaya-pitakam matam

Sûtra-pitakaya nam [*Here follow the names of the four  
Nikâyas and of all the separate books in the fifth*] Ê bawa  
mesê Kiyana ladî

<sup>1</sup> These letters are printed exactly as written. Though tempted to do so in some places I have not ventured to alter them, and the authors have had no opportunity of revision.

<sup>2</sup> He is mentioned in the list of scholars given in Letter III.

Catuttins' eva suttantā ti-vaggo yassa sangaho  
 Esa Dīgha-nikāyo ti pathamo anulomiko  
 Dīyaddhasata-suttantā dve ca suttāni yattha so  
 Nikāyo Majjhimo pañcadasa-vagga-pariggaho  
 Satta-sutta-sahassāni satta-sutta-satāni ca  
 Drāsathī c' eva suttāni eso Samyutta-samgaho  
 Nava-sutta-sahassāni pañca-sutta-satāni ca  
 Satta paññāsa-suttāni sankhā Anguttare ayam  
 Khuddaka-pātho Dhammapadam Udānam Itivuttakam  
 Suttanipāto Vimānam Petavatthum athāparam  
 Thera-therī ca Jātakam niddeso Patīsambhidā  
 Apadānam Buddhavanso Cariyāpitakam eva ca  
 Pannārasa-pabbhedo 'yam nikāyo Khuddako mato.

Abhidhamma pitākaya nam [*Here follow the names*] Ê  
 bawa mesē kiyana ladi

Dhamma-siṅgaṇi Vibhangaṇi ca Kathāwatthuṇi ca Puggalam  
 Dhātu-Yāma-ka-Patthānam Abhidhammo ti vuccati.

Mehi sandahan karana lada Pārājikā pota ādi kota ceti pot  
 tis eka pamanak Budun wadāla tun Pitakayata cetulat wē.  
 Meyin pitatwū Wīsu lāli-māṅga, ā ādi anikudu pot siyallama  
 purātana ācārya-warayan wisin tun Pitakayata cetulat ē ē  
 karunu prakāsa kirīma wasayen karana lada pot ya Eyinut  
 tun Pitakayata karana lada atuwa-kathā Buddha matayata  
 awiruddha pariddhen ma ita anuwa karana lada boew atuwa-  
 kathā ācārihu dakwā tibē Eheyin mehi mūla sandahan  
 karana lada Wīnava-pitakayata ayiti pot paha wena-wenamat,  
 esēma Sutra-pitakayata ayiti pot dharamavā da Abhidhamma-  
 pitakayata ayiti pot hata da wenwa tibenta accugoesīma hond-  
 awā misu, Kudusika Mulusika ādi prakarana pot ita ekatu  
 kirīma yutu noeta

Siyam Buruma Lankā yana rata tunehi suddhawa niwara-  
 diwa tibena pela potwalin yam rataka potwalin ...  
 karanawā nam itiri rata dekē potwala ita wenaswa tibena  
 tōn adho lipi wasayen yedīma da, atuwā pot accugoeswīma  
 karana witaka da ē ē pelata karana ladu atuwā wen wen  
 wasayen ma yedīma hondawa pēnawaya

Me pot accugoesīma goena ape adahasa Sabbhāwata danwā  
 yawana lesa E R Gunaratna Gāllē Atapattuwē Mudiyanse

Râlahâminnânse wısın kıyana ladın me bawa Sabbhâwata mesê  
 lıyâ oppu karante yedune Lankawê Gâllê Woëllabada pattuwê  
 Dodanduwa Sailabimbârâmâdhipatı Pıyaratana Tıssa Stha-  
 wıra wana mama

Warsha, 1882, Mârtu masa  
 24 wenı dını Sailabimbârâmedıya

## II — *From Saddhânanda Thera, of Ratgama, near Galle*

Namo mahâ-kârunikassa Satthuno  
 Namō sudhammassa tı-loka-ketuno  
 Namō mahâ-sangha-ganassa tādino  
 Namō karıtvâna sıvam bhajâmano.

Amhakam kıra bhagavatâ jânatâ passatâ arahatâ sammâ-  
 sambuddhena sata-sahassâdhıke catu asankheyye kappe dâ-  
 nâdayo dasa-pârâmiyo puretvâ sadevakassa lokassa sagga-  
 mokkha-sukhatâya desıtesu tısu pıtakesu Vinaya-pıtako  
 Buddha-sâvakânam bhikkhûnam sikkhâpada-paññattı-vasena  
 pakâsetvâ nânâ-nayâya nıtiyâ desıto  
 Tam Mahâ-kassapa-thera-pamukhehi pañca-satehi arahantehi  
 sammâ-sambuddhassa santıke sutvâ dhârıta-nayena sangâ-  
 yıtvâ idam Pârâjikâ-pâtho Pâcitti Cûlavaggo Mahâvaggo  
 Parıvâra-pâtho tı pañca potthakâ thapıtâ Suttanta-pıtako  
 sâdhârana-nanovâdehi  
 c' eva nânâ-nayehı ca patımandıtâ sâthhâ savyañjanâ gam-  
 bhıra-desanâ Tam pı yathâ-vutte sangâyana-samaye idam  
 Dıgha-nıkâyam Majjhıma-nıkâyam Anguttara-nıkâyam Sam-  
 yutta-nıkâyam Khuddaka-nıkâyan tı pañca nıkâyâ sangâya-  
 nârûlhâ Abhidhamma-pıtako deva-brahma-pamukhânām  
 sabbesam sâdhârana-vısittha-desanâ  
 Tasmin citta-gatı-lakkhanâ pakâsitâ Tam pı yathâ-vuttehi  
 Buddhassa sammukhâ sutehi arahantehi sangâyıtvâ idam  
 Dhammasamganı-pakaranam Vibhangam Kathâvatthum Pug-  
 galam Dhâtu Yamaka-pakaranan tı satta-pakarana-vasena  
 thapıtâ

İmesu sattasu pakaranesu sabbe abhidhammatthe pıdetvâ  
 porânakena Anuruddha-mahâ-therena atı-khuddako Abhi-  
 dhammattha-samgaho kato Tam Abhidhammattha-samga-  
 ham yo kocı âcâriya-mukhena sattasu pakara-

nesu nirussāhena nissansayena cheko bhavatu yeva Imassa mahaggha-bhāvam yadi vannayissam dasa-dvādasa-panna-mattena lkhittabbāni honti Tasmā ettakena mahaggha-bhāvam vijānitvā tīkā-dvayena saddhim Abhidhammattha-samgahañ ca tad an'ogadhim Sucittālanakārañ ca Abhidham-māvatārañ ca parivesitvā abhidhamma-nayam pathamataram ugghanhituñ ca satta-pakaranam anantaram katvā lañjāpituñ ca yuttataram ti maññāmi

Yadi Abhidhammattha-samgahādi-khuddaka-pañca-pottha-kāni samīpe na santi tāni mamam lekhanena jānāpeyya Lankādīpikam mārīsānam sāmājikam Gālu-nagare mahā-maccam sahāyam katvā lekhāpetvā pahīnitum sakkhissāmi Tadā paribhayam pi yojetabbam bhavissati

Imāni yathā-vuttāni sabbāni pi potthakāni amhākam Bha-gavatā yeva desitāni Imesam desanā-potthakānam ajjhāsa-yathā-vijānanatthāya atthakathā-tīkā-līnattha-pakaranāni c' eva Māgadhi-veyyākaraṇa-potthakāni ca bahavo santi Tāni sabbāni icchitabbān' eva Sabba-potthakesu nāmā-lekhanam amaccānam<sup>1</sup> santike santi ti maññāmi

Amacehi mudrāpana-potthakāni yathā-sattiyā anavajja-potthakan' eva pariyesitva mudrāpetabbāni Tam tathā sampādetum yuttatara-nayam vakkhāmi Maramma-rattha-rāsino c' eva Syāma-desa-rāsino ca dve tayo pandite bhikkhavo Lankādīpikesu Syāma-nikāya-Maramma-nikāyesu pandite dve bhikkhavo sahāye katvā yathā-sattiyā sodhitāni potthakāni gāhāpetvā potthake mudrāpeyyum sundarataram no ce mudrāpeyyum na sādhu bhavissanti ti maññāmi Mam' etam viññāpanam apatikkhipitvā ābhogam katvā yuttataram sallekkhentu paṇḍitā ti

Tumhehi mārīsehi Lankādīpa-ppahite sāsana-panne Sā-ranga-suttan ti [the Āyāranga Sutta] ekam potthakam mu-drāpītam yojitan ti saññītam Tam Lankādīpa-Syāma-Ma-ramma-ratthesu apākatam Tasmā tam kena desitam kīdisan ti viññātum na sakkomi

Sāsana-pandite yeva sahāye katvā lañjāpetvā la-  
bhutvā mudrāpītam dutiya-tatīyam pi jānāpemi

Tumhehi Yuropa-desikehi paṇḍitāmaccehi Māgadhi-kāni

<sup>1</sup> See also 'the officers of the Pāli Text Society'



Sammâ-sambuddha-desitâni saddhamma-potthakâni Yuropa-  
akkharehi mudrâpetum hitassa âbhogassa pasansanâya loke  
arahantâ yeve pahonakâ honti Iminâ lokatthasiddhim sab-  
baso samijjhatî ti maññamî

Vividha-jana-pasattho dûrakattî viyatto

Vidita-ariya-sattho pînadeho sumitto

Jayatu jayatu . . . nâma mantîsu mantî

Nikhila budha-ganehi rakkito dîghakâlam

Buddhassa bhagavato parinibbânato catusatâdhikânam dvi-  
nnam vassa-sahassânam upari pañca-vîsatime samvacchare  
Citta-mâsassa sukka-pakkhe pannarasiyam kujavâre Lankâ-  
dîpe Gâlû-purassa uttara-disâbbhâge Raṁ, n'g, n' siri-Gha-  
nânanda-vihârâdhivâsinâ siri-Saddhânanda-therena pesitam  
idan ti datthabbam

### III — *From Paññananda Unnânsé of Gintota, near Galle*

Gaurawaniya T W Rhys Davids mahatâ pradhânawa Pâli  
pot mudrânkanaya karawana samâgame siyalu mahatunta no  
pamana âsirwâda pœwœtwîmen danwana waga nam

Dayâwantawu mahatuni,

Tamunnânsêlâ wîsin patan gena tibena Pâli pot mudrânka-  
naya karawimê mâ-hœngiwû mê wœdê gana mulu hrdayen  
ma tamunnânsêlâta bohôsê ma stuti karanawat œera podu  
janayâta prayojana wana pinisa ema pot niwaradiwa suddhawa  
Sutta-Vaggâdi wasayen sudusu paridden galapâ mudrânka-  
naya karawâ kal no yawâ lœbenayâ da cœœeyi prârthanâ  
karamî

Garu kata yutu âgama dharmayak pilibandawa pawatnâwû  
siyalu denâge ma prayojanaya pinisa karanta patan gena  
tibena mê wisâlawû wœdaya itâ œœelakillen saha mahat pra-  
wêsamen da kala yutu ekak ma bawa œœema andamin ma no  
kiyâ œœeriya At lipiyen liyana lada bohô Pâli pot dœœnata  
waradin gahanawa tibenat Pâli bhâshâwa saha Buddha dhar-  
mayê tatwayat hondâkâra dœœnagat Buddha bhaktika pandita-  
warun wîsin niwaradi lesa ehi prayojana labanawâ maya  
Ema pot mudrânkanaya karawîma esê nowa suddhawa niwu-  
radi lesa ma karanta œœœœeya Niwaradawû suddha pot podu  
janayâta bedâ dimen hondâkâra Pâli bhâshâwa igana gœœœnîma

saha suddhu Buddha dharmayê tatwaya dœna goenmat sidu wenawâ pamanak da nowa tamunnânsêlâgê wisâlawû kirtiyat no nesi bohô dirgha kâlayat lôkayehi poetira pawatinawâta kisi ma sekayak nœta Esê kerîmen Buruma Siyam Lankâ yana tun ratê ma Buddha dharmaya dat siyalu panditayo ma satutu karanta puluwan wennâ wâgê ma mita dâyakawa pot labâ goenimata balâ porottu wennâwû Buddha bhaktikayangê da sit no hakuluwâ pubudu karawanta tamunnânsêlâta hoeki menawâta mata sattakaya Mê bandu mahat wœdak niwaradiwa suddhawa eka warata ma kirîmê tibena amâru kam no dœna mama kiyawawâ nowêya

Dœnata mudrâṅkanaya karawana laduwa apa ratatat lœbi tibena Mahavagga Pâli nam ceti Winaya pota waradin gahanawa tibena nisâ me rata kisma pandita kenek ita ruci no weti Tamunnânsêlâgê mânsiyatat esê unî nam eka mahat kanagâtuwak saha alâbhayak da weyi

Buruma Siyam Lankâ yana tun ratê itâ wœdagat mahatun tun denek da me utum wœdagat wœdêta boendi sitina nisat dhanawantawû ñanawantawû tamunnânsêlâ no pasu basnâ lada dhairya sit cotto nisat niwaradiwa suddhawa ma mê wœdê itâ hondin ma karawanta tamunnânsêlâta puluwun ma wêyayi mama wiswâsa karami

Buruma raja tumek wisin Pâli bhâshâwehi daksha Buddha dharmayehi tatwaya manâ lesa dat prasiddha pandita maha sthawirayan wahansêlâ lawâ suddha karawâ kiri-garuddha gal lœliwala Buruma akuruwalin kotawana laduwa Mandale nuwara Maha-dharma-cetiya nam wû pot gulehi dœnata pihiwâ tibena ti pitaka desanâ Pâliyen pitapat genwâgana Siyam Lankâ yana de ratehi potwalatat samakara balâ Winaya pitakayata ayiti [*Here follow the names of all the Pâli Pitaka books*] Mesê nam dakwana lada mê siyalu pot saha mesê ma suddha karana laduwa ma Atthakathâ-Tikâdi pot da mudrâṅkanaya karawanamen illanawat cœra pathama mahâ dhamma sangâyana âdiyen âraksha lœbi amisrawa ada dakwâ ma Siyam Buruma Lankâ yana ratawala pawatwâgana ena mê potwalata Jain yana purâna bhaktikayangê pot misra no kota nobot yâ no kara wen wasayen ma mudrâṅkanaya karawanamen da udak ma illami Magê me kalpanâwata

Siyam Burma Lankâ yana tun rate Buddha bhaktika siyalu  
 | ' ' ' ma ekanga wetwayi nisekawa mama wiswâsa  
 karami

Tawada Ingrisî akuruwalin Pâli bhâshâwê sabda hari  
 âkâra upadawanta nu puluwan nisâ da nâgara akuru dannâ  
 aya koyi ratawalat dœnata bohôsê ma sitina nisâ da hari  
 âkâra sabda upadawanta puluwanwû nâgara akuruwalin  
 Pâli pot mudrânkanâya karawanawâ nam wadâhonda bawat  
 wœdi wasayen Êrôpâkâra janayan sandahâ ma karana wœdak  
 bœwin Ingrisî akuruwalin mudrânkanaya karawanawâta  
 mage wiruddha kamak nœti bawat matak karami

Me wagata me wœdagat utum wœdêta dâyaaka wîmen  
 saha wenat dâyakawaru mœdahat kara demin prîtîyen balâ  
 porottu wennâwu Lankâ ལྷོ་ཁྱེད་ཀྱི་ གྲོ་མོ་ གྲོ་མོ་ གྲོ་མོ་  
 kâîâmâdhîwâsî Paññânanda terunnânseya

S PAÑÑÂNANDA

Warsha 1882 kwû Martu masa  
 27wem dina Tibhummikârâmêdîya

#### IV — *From Srî Sumana Tissa, of Minuwangoda, near Galle*

Anant' âsirwada stuti peratuwâ warada hcera liyâ mâtak  
 kara ewana waga hœti nam

T W Rhys Davids nam cœti pinwat mahatamayânani,

Tamunnânsê cetuluwû basnâhira disâ wâsiwû Yurôpi  
 sâstrawanta mahattun sabhâwuk wisin apa suddhu Buddhâ-  
 gamê Buddha desita sutîâbhîdhammawinaya sankhyâta trî  
 pitâka Pâli pot Ingrisî aksharawalin acugaswanta dœn  
 patan gena tibenawâyayi yana waga Gâllê E R Gunaratna  
 atapattu mudiyansê râlahâmingen dœna kiyâ gat Lankâ  
 wâsî gihi poewidi api bohô samûhayak ema tamunnânsêlâgê  
 mâ-hœngi utum wœdê gœna itâ prîtîyata pœminiyâ pamanak  
 nowa ê gena tamunnânsêlâta mulu hrdayen apramâna stuti  
 da karanawaya

Esê mahat santôsawû dœna ugat Lankâ wâsî panditawa-  
 rungê oya gœna cœti kalpanâ dœna gat mama wisin wœdi  
 wasayen karunâ sitin danwâ sitinta nampûrwa dîga upan  
 Tathâgata apa samyak sambuddhayan wahansêgê trî pitaka  
 dharmayê pot Siyam Buruma Râmánya ratawala pawatinnê

wi`namut ē tri pitaka desanā pot ita Buddhasokādi atuwācārīhu da Sāriputrādi tikācārīhu da ganthi pada wiwaranādi prakaranadēyi yana Buddhāgamē siyalu ma pot kalen liwuwen mē apa Lankā dwīpēya Esē liwu siyalu ma pot dewanu Siyam Buruma Rāmanya ratawalata gena gos liyā gēnimen dēn dakwāt pawatinnē ema pot maya Ê cēra pūrwa disāwē pawatnā siyalu bhāshā aturen Prākṛta Sanskrita Sinhala bhāshā tuna ma tatsama bhāshāya hewat bohōseyin samawa pawatina bāshāyayi Yam Buruma Rāmanyādi anikudu bhāshā Pāli bhāshāwata samahara suwalapa wacana sama namut bohōseyin wisadrisayi hewat sama noweyi Ê bēwin Siyam Burumādi ratawala Pāli nūgat lipi karuwo liyana potwala tamatamangē bhāshā rīti puruduwē scētiyata akuru saha wacanat liyawimen warada cēti bawa api dēna gena tibennēya In nisā tamunnānsētā bohō lokayāta mahat upakāra sandahā bohō wehesa mānsi daramin da wiṃyadamīn da Ingrisī aksharawalin accugaswana tri pitake potwalata gannā guru pot Siyam Buruma ratawalin yannā potwalata wēdi wusayen Lankāwē Sinhala akuru potwalin ēka ēka wargē pot kīpayak bēgin sapayā gena ēkata samawana pot balā ema Lankawē pot guru potwalata gena eyata sama no wana Siyam Buruma potwala tibena yam yam akshara wacanawala wenas tibunot ē mewāya kiyā satahan kīrīmen pot accuyaswanta itā yutuyayi sītami

Mē cēra tri pitakayata ayiti Pāli pot kīpayak Yurōpiya pandita mahattun gananak wisin Ingrisī bhāshāwata peralā hewat bhāshā karalā accugaswantat sudānanya kiyāt dēna ganta lēbī tibeyi Ê gēna da api apramana prītiya pōeminīyemu Kumak heyin dayat? Buddha dharmayehi tibennāwū yahapat dharma tatwayādiya Ingrisī bhāshāwē siyalu ma desa wāsīnta nīrāyāsān dēn ganta lēbena nisāya Eheyin mula kī prakārayata ma Lankāwē pot ma wēdi wasayen gurukamata gena bhāshā karanta yutuwū pamanakut nowa ē potwala āwāwū tatwārtha saha Buddha dharma rītiya da ehi mīyama adahas da Buddhāgamē sāstrawanta dharma winaya dēna ugat bhāwītā cēti panditayangē matawalata da tērimwalata da awiruddhawa bhāshā karanta watīmaya Esē bhāshā karanta no yedunē nam bhāshā kota nimawūwāyen

pasu pot accugasâ rate patala unâma noyek dôshâropana  
kathâ ipadimen potwaln pot bhâshâ kalâ pandita mahattunta  
da loka wâsî bohô janayâta da lœbiya yutu phala nisphala  
wentat samahara wita weyayi sitamî

Esêheyin Ingiîsiyata bhâshâ karanako pi accugahanta êko  
pi ho esê nowa ewâya yam yam ârthawala ho adahaswala ho  
sœka œti pamanak mewâyayi kiyâ Lankâwê dœnata innâ gihi  
pœwadi ugat samârthayanta e nam Sipkaduwe Sumangala  
nâyaka sthawira, Batuwantudâwê panditamayâ, Luis Wi-  
jasinha mudiyansê râlahâmî, Gâllê Paññâsekharâ sthawira,  
Wœltara Wimalasâra sthawira, Wœligama Siri Sumangala  
sthawira, Waskaduwe Subhûti sthawira, Ambagahawatte In-  
dâsabhawara Ñânasâmî sthawira, Heyiyantuduwe Dewamitta  
sthawira, Dodanduwe Piyaratana sthawira, Dhammâlankâra  
sthawira, Koggala S . . . sthawirâdîngen manâpa pama-  
na-kata ewâ cettangê tœrum adahas dœna kiyâgana pot trans-  
lât kara accugaswanawâ nam itâ yahapatyayi magê kalpa-  
nâwê œetiyata matak karamî

Tawada nama dœnata itâ wayo wrddhakamin inne wî  
namut me bandu lôkôpakârî yahapat utum sâdhârana wœda  
gœna nohot tamunnânsê pradhâna prasiddha Yuropiya  
pandita mahattun samûhayak wisin gannâ lada utsâha-  
wanta wœdê gœna mage attâk utsâha wîryayata wœdi taramin  
wehesa mânsî gena âdhâra upakâra karanta karawanta  
nîlara ma mahat âdara karunâwen balâ porottuwa innâ bawat  
awanka bhâwayen danwâ sitinnemî

Mesê mê waga awankâdara sitin liyâ matak kara ewuwê  
tamunnânsêgê ekânta hita mitrawu Gâllê Minuwangoda Pa-  
ramânanda wihârâdhîpatiwi Bulangama Dharmâlankâra Sri  
Sumana Tissâbhîdhâna maha terun wahansê wisina

D S SUMANA TISSA

*List of Pāli MSS in the Bodleian Library, Oxford*

By Dr FRANKFURTER

## KAMMAVĀCA

Pāli 1 7 chapters

2 7 chapters

3-6 1 and 4 chapters

Ouseley 632, 717, and Pāli 7, 8, 9, fragments of Kammavāca MSS

## SUTTA PITAKA

Majjhima Nikāya Or 742 Assalāyana Sutta and commentary

Khuddaka Nikāya Pāli 13 Dhammapada

## JĀTAKA

Wilson 25a Vessantarajātaka with a Burmese transl

Pāli 15 Nemi Jātaka ditto

Pāli 16 Mahosadhajātaka vatthu ditto

Wilson 55b Buddhavamsa Old Burmese writing

## ABHIDHAMMAPITAKA

Wilson 56a Dhammasaṅganiṭṭhapaṭiṭṭha Burmese

(56b A Burmese Nissaya to do Ditto)

Pāli 18 Dhātukathā and Yamaka (the first chapter of the Yamaka is wanting)

## NON-CANONICAL WRITINGS

Pāli 10 Samanta Pāsādikā of Buddhaghosa

Ous. 415 Ditto, interlined with a Burmese translation  
Of 412 leaves numbered ka—gyi, only 240 are extant

Pāli 11 Samanta Pāsādikā The Pāli text of the Mahāvagga interlined with a Burmese translation.

Pāli 12 Vimati Vinodanī Fragment Siamese characters  
24 leaves

- Pâli 14 Saddhammaratanâvali by Dhammasenayatissara  
 Pâli 17 Atthasâlinî by Buddhaghosa  
 Pâli 19 Mahâvamsa Turnour's copy. Sinhalese  
 Pâli 20 List of about 200 towns and temples in Ceylon  
 Sinhalese  
 Pâli 21 Janananda with a Sinhalese transl Sinhalese  
 Pâli 22 Vattamâla Sandeha Sataka with a Sinh. transl  
 Pâli 23 Kaccâyana's Sandhikappa  
 Pâli 24 Saddasârattha Jâlini  
 Wilson 51 A Pâli Dictionary with Burmese translation  
 (Aufrecht 363)  
 Wilson 54 A Pâli Dictionary with a Hindûstânî transl  
 (Aufrecht 364).

*List of Pâli MSS in the Bibliothèque Nationale, Paris*

By M LÉON FEER

## I PITAKA BOOKS (Texts and Commentaries)

## 1 VINAYA

Pâtimokkha, 4 copies (2 Sinh 1 Burm 1 Kâmb ).

————, several fragments (Kâmb )

Pâtimokkha atthakathâ || Kankhâvitaranî (Burm )

Pârājika, 4 copies (1 Sinh. 3 Burm one very complete)

Pācitti, 3 copies (1 Sinh 1 Burm 1 Kâmb (incomplete)

———— (Bhikkhunî) (Sinh )

Mahâ-vagga, 2 copies (Sinh Burm )

Cûla-vagga, 3 copies (1 Sinh 2 Burm )

Parivâro (Burm ).

Kammavâcâ (Sinh )

———— several copies and several fragments (Burm )

Samanta-pâsâdikâ, 2 complete copies (Sinh Burm ).

———— Parts I II , 3 copies (Burm )

———— Parts III et V , 2 copies (Sinh Kâmb )

Vajira Buddha Tikâ (Sinh )

Sârattha-dīpanī (Sinh )

## 2. SUTTA

Dīgha-nikâya, 4 copies (3 Sinh 1 Burm )

Pâtika, Part II , 2 fragments (Pâli and Burm version)

Pâtika-vaggo, incomplete (Kâmb ).

Sâmañña-phala-suttam, fragment (Kâmb )

Singâla-suttam, fragment (Kâmb ).

Sumangala-vilâsinî (Sinh )

———— Parts I -III (Burm )

Majjhima-nikâya, 3 copies (2 Sinh one of which has a great part wanting, 1 Burm ).

Angulimâla-suttam (Sinh )



- Papanca-sûdanî (Sinh )  
 Sanyutta-nikâya (Burm )  
 Sârattha-pakâsinî (Part I ) (Kâmb )  
 ————— (Part II ) (Sinh )  
 Bojjhanga-pâtha-bhâvanâ (Kâmb )  
 Anguttara-nikâya, 2 copies (Sinh Burm )  
 ————— 2 fragments (Kâmb )  
 ————— Dasanipâta (Pâli and Burm trans )  
 Gīrīmānanda-suttam, several copies (Kâmb )  
 Manorathapūranī (Sinh )  
 Khuddakapâṭha 2 copies (Sinh Burm )  
 Paṇḍita-piṭṭhā (Sinh )  
 Dhammapadam (text) (Burm ).  
 ————— (comment), a large number of fragments  
 making almost a complete copy (Kâmb )  
 Dhammapada (Kâmb )  
 Udâna (Burm )  
 Thera-therî-gâthâ (Burm )  
 Iti-vuttaka (text), 2 copies (Burm )  
 ————— (comment) (Burm )  
 Sutta-nipâta, 3 copies (2 Sinh 1 Burm )  
 Paramattha-jotikâ, 2 copies (Sinh )  
 Vimānavatthu (text), 2 copies (Sinh Burm ).  
 ————— (comment), fragments (Kâmb )  
 Peta-vatthu (text), 3 copies (2 Sinh 1 Burm )  
 ————— (comment) (Burm )  
 Buddhavamso (text), 3 copies (1 Sinh 2 Burm )  
 ————— 1 incomplete, (Kâmb )  
 ————— (comment), 3 copies (2 Sinh 1 Burm )  
 Jâtaka (text), 2 copies (Sinh Burm )  
 ————— (comment) (Pâli Burm with trans )  
 ————— Ekanipâta (Kâmb )  
 ————— Mahāvaggo, several copies (Kâmb )  
 Mahāvessantara (Atthakathâ-) (Kâmb )  
 Jâtaka-nidâna (Kâmb )  
 Mahâ-Niddeso (Burm )  
 Patisambhidâ (Burm )  
 Thera-therî-apadâna (Burm )

Cariyâ-pitaka, 2 copies (Sinh Burm )  
 Parittâ (text), (Sinh )  
 ——— several fragments (Kâmb ).  
 ——— (comment) (Sinh ).

### 3 ABHIDHAMMA

Dhammasangani, 2 copies (Sinh. Burm )  
 Atthasâlinî (Burm ).  
 ——— (Pâli with incomplete Burm. trans )  
 Vibhanga, 2 copies (Sinh Burm )  
 Sammoha-vinodanî (Burm )  
 Dhātu-kathā, 2 copies (Sinh Burm )  
 Puggala-paññatti, 2 copies (Sinh Burm )  
 Kathāvatthu (text), 2 copies (Sinh Burm )  
 ——— (comment) (Sinh )  
 Yamaka, 2 copies (Sinh Burm )  
 Dukapattânā, 2 copies (Sinh. Burm ).  
 T.kapattânā. n (Burm )  
 Dukatikapattânā (Burm )  
 Abhidhamma (text), first chapter only of each of the  
 seven works, many copies (Kâmb )  
 ——— (comment) (Kâmb )

## II EXTRA-CANONICAL WORKS

Khudda-sikkhā (Burm )  
 Khudda-sikkhā-dīpanī, 2 copies (Burm )  
 Ādi-kamma (Kâmb )  
 Sāsana-āyu-pakaranam (Burm )  
 Siddhanta-parivāsa, 2 copies (Kâmb )  
 Vimati-vinodanī-vinaya, fragment (Kâmb )  
 Pāli-muttaka-vinaya-viniccaya-sangaho, fragment (Burm )  
 Abhidhamma-sangaha (Kâmb )  
 Abhidhamma-sangaha (Kâmb ).  
 Sārasangaha (Kâmb )  
 Bahumsā, 2 copies, 1 incomplete (Kâmb )

Pathama-sambodhi, comprising nearly the whole work  
(Kâmb)

Anâgata-vamsa (Kâmb)

Amatarasadhâra (Kâmb)

———— fragments (Kâmb)

Atthakâ-sutta-sangaha (Kâmb).

Sammoha-nidâna (Kâmb)

Mangala-dîpanî (Kâmb)

Dasavatthu, fragments (Kâmb)

Ḍ - - - - - fragments (Kâmb)

Rasa-vâhinî (Sinh)

Rasa-bâhinî (Kâmb)

Sotabba-mâlinî (Kâmb)

Tinnapâlakavatthu (Kâmb)

Mâleyya-deva-thera-vannanâ (Kâmb)

Mahâthera-maleyya (Pâli and Siamese Kâmb)

P - - - - - incomplete (Kâmb) <sup>1</sup>

Sivjaya (Kâmb)

Sîlajâtaka, 2 copies (Kâmb)

V - - - - - (Kâmb)

Lokaneyya-Dhananjaya (Kâmb)

Pathagati (text) (Kâmb)

———— (comment) (Kâmb)

Paññâkathâ (Pâli with Burm trans).

Purâna-tîkâ-sangaha (incomplete) (Kâmb)

Jinâlankara-sangaha, 2 copies (Kâmb)

Visuddhi-magga (Sinh.)

Netti-pakaranam (Burm)

Pedakopadesa (Burm)

Milinda-pañha, 2 copies (Sinh)

———— numerous fragments (Kâmb)

Thûpavamsa (Sinh).

Lalâtadhâtuvamsa-vannanâ (Sinh)

Dîpavamsa, 2 copies (Sinh).

Mahâvamsa (Kâmb).

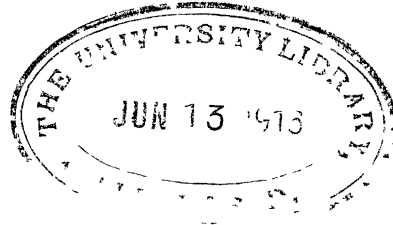
Mâhâvamsa-tîkâ (Sinh)

<sup>1</sup> See Léon Feer, "Étude sur les Jâtakas," pp 62-65, and Rhys Davids, "Buddhist Birth Stories," p lxvii.

## III GRAMMARS, etc

- Kaccāyāna (text), several copies and fragments (Sinh ).  
 ——— (comment), 1 copy (Kāmb with Burm trans )  
 Kaccāyāna-sāra (Sinh )  
 Kaccāyāna-sāra-tīkā (Sinh )  
 Kaccāyāna-sāra-yojanā (Sinh )  
 Kaccāyāna-dhātu-mañjûsâ, 2 copies (Sinh )  
 (Kaccāyāna)-dhātu-pāṭha (Sinh ).  
 Dhātu-vattha-dīpaka (Burm )  
 Dhātu-unādi-kaccāyāna, 2 copies (Kāmb )  
 Dhātu-ākhyāta, Dhātu-unādi (Kāmb )  
 Akkhara-kosa (Sinh )  
 Ekakkhara-kosa, 2 copies (Sinh )  
 Ekakkhara-kosa-tīkā (Sinh )  
 Yojanā-mūla-kaccāyāna-sandhi, incomplete (Sandhi-rupā-dīpanī) (Kāmb )  
 Mukha-matta-sāra-dīpanī (Burm )  
 Mahā-sadda-nīti (Sinh )  
 Sammoha-vighātānī (Sinh )  
 Cūla-nirutti (Sinh )  
 Rūpa-siddhi, 2 copies (Sinh )  
 Rūpa-mālāvarana Gilla (Sinh )  
 Sambandha-cintāmanī, 3 copies (Sinh )  
 Sambandha-cintāmanī-tīkā (Sinh ).  
 Gandhatthī (Sinh ).  
 Gandhabhārana-sāra, 2 copies (Sinh )  
 Gandhabhārana-tīkā (Sinh )  
 Saddattha-bedha-cintāmanī (Sinh )  
 Saddattha-bedha-cintā-tīkā (Sinh )  
 Saddasarāṭṭhajālīnī, 2 copies (Sinh Kāmb )  
 Saddasarāṭṭhajālīnī-tīkā (Sinh )  
 Balāvatāra, 3 copies (Sinh )  
 Bālapabodhanī (Sinh ).  
 Bālapabodhanī-tīkā (Sinh )  
 Vicitta-sāra (Sinh.)

- (Sinh )  
 Moggalâna-pada-sâdhâna (Sinh )  
 Moggalâna-vutti-vipulattha-pakâsanî (Sinh )  
 Moggalâna-dhâtu-pâtha (Sinh )  
 Kaccâyana-bheda-ppakaranam (Sinh )  
 Kaccâyana-bheda-purâna-tîkâ (Sârattha-pakâsanî) (Sinh )  
 Kaccâyana-bheda-nava-tîkâ, 2 copies (Sinh )  
 Kaccâyana bheda-gandha-marana-tîkâ, 2 copies (Sinh )  
 Abhidhânappadîpikâ 2 copies (Burm )  
 ————— 1 copy (Sinh with Sinh trans )  
 Abhidhânappadîpikâ-tîkâ, 3 copies (2 Sinh 1 Burm ).  
 Vuttodaya (Sinh )  
 Vuttodaya-tîkâ, 2 copies (Sinh )  
 Kavîsâra-tîkâ (Sinh.)  
 Bhesajja-mañjûsâ, incomplete (Sinh )



*List of Sinhalese, Pāli, and Sanskrit Books in the Oriental  
Library, Kandy*

[The Society is indebted for the following list to the kindness of H C P BELL, Esq, C C S, Hon Sec of the Ceylon Branch of the Royal Asiatic Society ]

I—SINHALASE BOOKS (IN No 4. ALMIRAH)

- 1 Rûpa-siddhi Sannaya
- 2 Abhidhânappadîpikâ Sannaya
- 3 Padasâdanê Sannaya
- 4 Abhidhânappadîpikâ Sannaya
- 5 Nighandu-tikâ Sannaya
- 6 Kâraka Pushpa Manjariya.
- 7 Bâlâwatâia Maha Sannaya
- 8 Bôdhiwansa Gætapadaya Sannaya
- 9 Bôdhiwansa Gætapadaya
10. Amarakôsha Sannaya
- 11 Amarasinha Sannaya
- 12 Grantha Akuru Pota
- 13 Bhayisajja Manjûsâ (See 28 )
- 14 Ratnâkaraya
- 15 Ratnâkaraya
- 16 Warayôga Sâraya
- 17 Sandhikappa Sannaya
- 18 Pope's Tamil Handbook
19. Hitôpadêsa Sannaya
20. Sâra Sansêpaya
- 21 Behet Kalka Pota (See 183 )
22. Ashta Parikshâwa
- 23 Rôgârishhte.

- 24 Yôga Mâlâwa
- 25 Behet Tel Pola
- 26 Yôga Sêkharaya. (See 34 )
- 27 Yôga Dâranaya
28. B' ' ' ' ' Darpanaya (See 13 )
- 29 Kôla Vîdhiya
- 30 Trayôdasa Sannipâta Lakshanaya
- 31 Sarva Vîsha Vinôdanaya
- 32 Guttîla Kâwyaya
- 33 Vyâsa Kâraya
- 34 Yôga Sêkharaya (See 26 )
- 35 Bhakti Satakaya
- 36 Pratyâ Satakaya
- 37 Nâm Ashtasatakaya
- 38 Saw Saddam Wâdaya
- 39 Samaya Sangrahawa
- 40 Daivaññôpadêsaya
- 41 Jâtaka Ratnaya
- 42 Yôga Muktaâharaya
- 43 Yôga Satakaya
- 44 Reports on Vihâras and Dêwâlas
- 45 Lankâwe Kathântaraya (See 179 )
- 46 Grantha Sâraya
- 47 Jina Dharma Vikâsanîya
- 48 Sandhi Granthaya
- 49 Pragñapti Dîpanîya
- 50 Pratipatti Dîpanîya
- 51 Yôga Ratnâkaraya
- 52 Parawî Sandêsaya
- 53 Kâwya Sêkaraya
- 54 Kusa Jâtaka Kâwyaya
- 55 Brahma Dharmaya
- 56 Sœbdârtha Prakâsaya
- 57 Sîwa Likhîta
- 58 Sœla Lîhîni Sandêsaya
- 59 Budda Gajjaya
- 60 Vîshausadhaya
- 61 Owâ Situmîna

- 62 Trimsadbhishajangaya
- 63 Wandaru Sangarāwa
- 64 Bhamini Lakshana
- 65 Mul Akkhara Vikāsaniya
- 66 Pihkā Prakaranaya
- 67 Rāhula Wata
- 68 Bārasa Kāwyaya
- 69 Saddanta Hoella
- 70 Magamāna Jātakaya
- 71 Sidat Sangarā Liyana Sannaya
- 72 Wanawāsa Nighandawa
- 73 Arishta Satakaya
- 74 Shatpancāsikā
75. Jina Dharma Vikāsaniya
- 76 Dinatara Kathāwa
- 77 Kawacha Sangrahawa
78. Bhāwanā Wākyaya (with a paraphrase)
79. Jaya Mangala Gāthā (See 118 )
- 80 Subhāsītaya
- 81 Lō Wōda Sangarāwa (See 195 )
- 82 Siya Bas Mal Dama (See 175.)
- 83 Pœrakum Bā Siritā
- 84 Warta Mālāwa
- 85 Nimi Jātakaya.
- 86 Daladā Warnanāwa
- 87 Paladā Walliya
- 88 Mechanics' Handbook
- 89 Vaidyāmartaya
- 90 Sūrimal Nighanduwa
91. Sūriya Satakaya
- 92 Kashtahān Jātakaya
93. Anuruddha Satakaya
- 94 Kālinga Bōdhi Jātakaya
- 95 Drawya Guna Dīpanīya
- 96 Siddhaushadha Nighanduwa
- 97 Sanskrita Sabdamālāwa. (See III 48 )
98. Māsartu Lakshanaya
- 99 Muhurta Cintānam



- 100 Vessantara Jâtakaya
101. Kâwya Ratna Garba Nâma Cakraya
- 102 Nawa Nâma Waliya (See 124 )
- 103 Candra Mihirâwa
- 104 Elu Chandasa (See 194 )
- 105 Old paraphrase of Sidat Sangarawa
- 106 Nampota and Magul Lakuna
- 107 Gânadewi Hoëlla and Wadan Kavi Pota
- 108 Guru Akuru Pota
109. Daham Gœta Mâlâwa.
- 110 Ummagga Jâtakaya (See 176 )
- 111 Lôka Viniscaya
- 112 Samudrika Ratnaya
- 113 Lankâ Vistaraya
- 114 Vocabulary—Eng Sin and Tamil
- 115 English and Singhalese Spelling Book
- 116 Christian Pagnâptiya
- 117 Dâthâ Got Padîpaya
- 118 Satya Sangrahaya
- 119 Jayamemula Gathâ and paraphrase (See 79 )
- 120 Jaya Maha Bodhi Wandanâwa
- 121 Pilicul Bhâwanâwa
122. Buddha P , , .
- 123 Makhâdewa Jâtakaya
- 124 Nawa Nâmawaliya (See 102 )
- 125 Kaw Mutu Haraya
- 126 Kowul Saka
- 127 Prâtihârya Satakaya
- 128 Warna Rîthiya
- 129 Viyovaga Ratna Mâlaya
- 130 Andriyânusâsaka
- 131 Mâdhawaya, with paraphrase
- 132 „ Part
- 133 Drawya Guna Dîpaniya
- 134 Prasnôttara Sangrahawa
- 135 Sirasapâda Mangalya Prakaranaya (See 184 )
- 136 Sangha Winaya
- 137 Gangârôhana Warnanâwa

- 138 Atula Rāja Kathāwa
- 139 Æhcelapola Nādagama (See 151 )
140. Gawa Ratnaya
- 141 Weda Hatanaya
- 142 Pānadurē Wādaya
- 143 Kumārōdaya Warnanāwa
- 144 Wībhajja Wādaya
- 145 Ingrisī Mālaya
146. Kalyuga Sāntiya
- 147 Rājawata
- 148 Samanala Hcella
- 149 Swapna Mālaya
- 150 Gītālankārāya
- 151 Æhcelapola Hatane. (See 139 )
- 152 Kuvēni Asnaya
- 153 Cētiya Vistaraya
- 154 Durbuddhi Widhwansaniya
- 155 Sinhawallī Kathāwa
- 156 Bāla Graha Sāntiya
- 157 Īswara Mālaya
- 158 Gmī Keli Sangarāwa
- 159 Āchārya Warnanāwa
- 160 Baddegama Wādaya.
- 161 Bādāwahya
- 162 Ankehi Upata.
- 163 Sitāmbra Pataya
- 164 Danuwila Hatane
- 165 Sakala Satwa Prakāsaya
166. Marakkala Hatane
- 167 Kēwatta Wansaya.
- 168 Kāmachchhēda Waidya Sangrahawa
- 169 Sīdat Sangaiāwa
- 170 Saddharmā Lankārāya
- 171 Tibcet Rata Buddhāgama
- 172         "         "
173. Nāma Wahya
- 174 Mihiripōenne Prabandhaya
175. Sīya Bas Mal Dama (See 82 )

- 176 Uman Dâ Gæta Padaya <sup>1</sup>
- 177 Sīdat Sangr. āvê Purāna Sannaya
- 178 Sīdat Sangarāwa
- 179 Lankākathāntaraya (See 45 )
- 180 Mātalê Disāvê Kadayim Pota
- 181 Pilikul Bhāwanāwa
- 182 Māyasa Nimitta
- 183. Behet Gulī Kalka Pota (See 21 )
- 184 Sirasa Pāda Mangalya Prakaranaya. (See 135 )
- 185 Santāna Dīpikāwa
- 186 Īswara Nimitta
- 187 Bālāwabōdhanê Sannaya (See III 4, 52, 53 )
- 188 Satī Patthāne.
- 189 Dhammapadaya Anosanne
- 190 Jātaka Pota Part I
- 191 Yōga Sārāya
- 192 Gunā Dōshaya, with paraphrase
- 193 Muwa Dew Dā Wata
- 194 Elu Chandasa (See 104 )
- 195 Lō Væda Sangarāwa (See 51 )
- 196 Nawa Patala Sangrahaya
- 197 Panchānga Lita
- 198. Bhayīsajja Manjûsê
- 199 Dampiya Atwāwê Gæta Padasannaya
- 200 Visuddhimārga Sannaya.
- 201 Nāma Mālāwa <sup>2</sup>

<sup>1</sup> Commentary on No 110, on which see *Rhys Davids*, "Buddhist Birth stories," pp lxxx-lxxxi

<sup>2</sup> On this and on those few others of the 1000 works which have been published in Colombo, see *Rhys Davids's* "Report on Pāli and Sinhalese Literature" in the Report of the Philological Society for 1875

## II —PĀLI BOOKS (IN ALMIRAH, No 4)

- 1 Vinaya Pitaka
- 2 Majjhima Nikāya
- 3 Bôdhiwansa
- 4 Abhidharma Cûla Tikāwa
- 5 Dharma Sanghanaprakarana
- 6 Sandhi Visôdhanî Tikāwa
- 7 Cûla Sabda Niti
- 8 Nighandu Tikāwa
- 9 Bâlâwatâra
- 10 Rûpasiddhi
- 11 Sandhikappa
- 12 Abhidhânappadîpikâ
- 13 Vyākaranapadasâdhanî
- 14 Âkkhâtâpada
- 15 Pālinighandu (See 24 )
- 16 Dadasârârthajâlinî
- 17 Vartamâlâkkyava
- 18 Vâma Wara Nœgilla
- 19 Pimt Pota
- 20 Vartha Nal K' y i
- 21 Bâlâwatâra.
- 22 Sandhikappa
- 23 Rûpasiddhi
- 24 Pālinighandu (See 15 )
- 25 Piriwânâ Pota
26. Saddhammôpâyana
27. Mahâsatipatthanasutta
28. Têlakaṭṭhagâthâ



*List of Pāli, Sinhalese, and Sanskrit Manuscripts in the  
Colombo Museum*

The following list is compiled from the official list published in 1876 by Louis de Zoysa, Mudaliyâr, the Librarian of what was then called the "Ceylon Government Oriental Library" I have omitted nothing that would be of interest or value to European scholars There have been some further additions, especially of rare works discovered since that date, but of these I have been unable to obtain any information The following are the learned Mudaliyâr's prefatory remarks

The collection of manuscripts in the Government Oriental Library consists, at present, of 188 volumes, or 209 distinct works, some of the volumes containing more than one such work

The manuscripts have been classified as follows —

- A — Consists of texts of the Canonical Scriptures of Buddhism  
Of these there are twenty-seven volumes in Burmese characters, presented by the King of Burma, and fourteen in Sinhalese characters, copied at the expense of Government, and presented by private individuals The Burmese text is complete, but the following will have to be added to complete the Sinhalese edition —
- Digha Nikāya.
  - Sanyutta Nikāya
  - Anguttara Nikāya
  - Portions of the Khuddaka Nikāya
  - The whole of the Abhidhamma Pitaka
- B — Consists of miscellaneous religious works, such as Atthakathās (Commentaries on the Sacred Text), Tīkās (Comments on the Atthakathās), and other religious

works of a general nature Of these there are seventy-one volumes No copy of the Burmese edition of the Atthakathâs has been received, but a portion of the Sinhalese edition has been copied, or presented, and the following will have to be added to complete the collection, viz —

- 1 Commentary on Majjhima Nikâya
- 2 Commentary on Sanyutta Nikâya
- 3 Commentary on Anguttara Nikâya
- 4 Jâtaka Atthakathâ

And a few other minor commentaries

C —Consists of historical works, legendary tales, etc , and contains twenty-five volumes

D —Philological works Under this head there are twenty-nine volumes

E —Poetry, etc , sixteen volumes

F —Miscellaneous works, scientific, medical, etc Of these there are six volumes

A short description of each manuscript (excepting those of the Canonical Scriptures, of which only a general description will be found) is given, indicating its contents, and whence it was obtained

T W RHYS DAVIDS

#### A —CANONICAL SCRIPTURES OF BUDDHISM

- 1 Pârâjika (in Burmese characters)
- 2 Pârâjika (in Sinhalese characters)
- 3 Pâcittiya (in Burmese characters).
- 4 Pacittiya (in Sinhalese characters)
- 5 Mahâ Vaggo (in Burmese characters)
- 6 Mahâ Vaggo (in Sinhalese characters).
- 7 Cûla Vaggo (in Burmese characters)
- 8 Cûla Vaggo (in Sinhalese characters)
- 9 Parivâra Pâtha (in Burmese characters)
- 10 Parivâra Pâtha (in Sinhalese characters)

- 11 Parivāra Pātho (in Sinhalese characters).
- 12 Dīgha Nikāya (in Burmese characters)
- 13 Majjhima Nikāya (in Burmese characters)
- 14 Majjhima Nikāya (in Sinhalese characters)
- 15 Sanyutta Nikāya Part I (in Burmese characters)
- 16 ————— Part II (in Burmese characters)
- 17 ————— Part III (in Burmese characters)
- 18 Anguttara Nikāya, Part I
- 19 ————— Part II
- 20 ————— Part III
- 21 Khuddaka Nikāya, consisting of—  
 Khuddaka Pātha <sup>1</sup>  
 Dhammapada  
 Udānam  
 Iti-uttaka  
 Sutta Nipāta  
 Vimāna Vatthu  
 Peta Vatthu  
 Thera Gāthā  
 Bhikkhu Pātimokkha  
 Bhikkunī Pātimokkha  
 Therī Gāthā  
 Buddha Vansa  
 Cariyā Pitaka
- 22 Jātaka
- 23 Mahā Niddesa
- 24 Cūla Niddesa
- 25 Patīsambhidā Magga.
- 26 Apadāna

[The following copies in Sinhalese characters, of some of the works belonging to the Khuddaka Nikāya, have been presented to the Library]

27. Jātaka (Pāli)
- 28 Khuddhaka Pātha
29. Peta Vatthu
- 30 Buddha Vansa

<sup>1</sup> This and the following twelve works are bound in one volume



- 31 Sutta Nipâta
- 32 Vimâna Vatthu.
- 33 Iti-uttaka and Cariyâ Pitaka and Cariyâ Pitaka  
Atthakathâ
- 34. Dhamma Sangam
- 35 Vibhanga
- 36 Kathâvatthu  
Puggala Paññatti  
Dhâtu Kathâ
- 37 Yamaka, Part I
- 38 ——— Part II
- 39 Patthâna, Part I
- 40 ——— Part II
- 41 ——— Part III

## B — MISCELLANEOUS RELIGIOUS WORKS

- 1 Abhidhammattha Sangaha
- 2 Abhidhamma Vibhāvanī
- 3 Abhidhamma Vikasī
- 4 Abhidhamma Mūla Tikā
5. Abhidhammāvatara
- 6 Anāgata Vansa Atthakathā
- 7       "       "       "
- 8 Apadāna Atthakathā (in Burmese characters)
- 9 Buddha Vansa Atthakathā
- 10 Cariyā Pitaka Atthakathā  
Cariyā Pitaka Atthakathā [Bound with Iti-uttakam,  
etc., see A 33]
- 11 Daham Saranā (a prose work in Sinhalese)
- 12 Dhammapada Atthakathā
- 13 Dampiya Sannē (Sinhalese version of Dhammapada)
- 14 Dampiya Atuwa Goeta Padē (an ancient Sinhalese  
glossary on the Commentary on Dhammapada) <sup>1</sup>
- 15 Dam-sak Pēwatun Sūtra Sannē
- 16 Iti-uttaka Atthakathā
- 17 Jātaka Pota (Sinhalese version of the 550 Jātakas)
- 18 Jinālanakāra (Pāli)
- 19       "       "
- 20 Jina-pañjara  
Cātu-kammattāna  
Dāthā Vansa  
Attanagaluvansa (Pāli)  
Kosala Bimba Vannanā (See No 24)  
Dina Cariyā and Sāra Sūtra (Pāli)
- 21 Kankhā Vitaranī (Commentary on the Pātimokkha)
- 22 Khuddaka Atthakathā
23. Khudda Sikkhā

<sup>1</sup> Copied from an exceedingly rare manuscript discovered in 1873, at the  
T. S. M. M. in Ser. K. 101. It is, perhaps the oldest Sinhalese prose  
work ever discovered. It was written by King Abhasalemevan Kasab (Kāsyapa,  
A. D. 904).

- 24 Khudda Sikkhâ Tikâ  
Kosala Bimba Wannanâ. (See B 20) (History of  
an image of Buddha set up by King Kosala )
- 25 Majjhima Nikâyâ Tikâ, Part I
- 26 ————— Part II
- 27 Mahâ Niddesa Atthakathâ
- 28 Mangalattha Dīpanī
- 29 Milinda Pañha (in Burmese characters)
- 30 Milinda Pañha (in Sinhalese characters)
- 31 Nettippakarana and Petakopadesa (in Burmese characters)
- 32 Nettippakarana (in Sinhalese characters)
- 33 Nettippakarana Atthakathâ.
- 34 Pālimuttaka Vinaya.
- 35 Pālimuttaka Vinaya
- 36 ————— Tikâ
- 37 Paramattha Mañjûsâ (Comment on the Sutta Nīpâta )
- 38 Pātīmokkha Ganthi Sikkhâpada Valaṅṅani, and Vinaya  
Viniccaya, bound in one volume
- 39 Patisambhīdā Atthakathâ (See No 42 )
- 40 <sup>1</sup>                   "                   "                   "
- 41 Petavatthu Atthakathâ
- 42 Saddhammappakāsini (See B 39 and 40 ) Another  
name for Patisambhīdā Atthakathâ
- 43 Saddharma Ratnākāra (In Sinhalese )
- 44                   "                   "
- 45 Samanta Pāsādikā
- 46 Sampindita Nidāna
- 47 Sanyutta Tikâ
- 48 Sārattha Dīpanī
- 49 Sāra Sangahā  
Sāra Sūta (See B 20 )  
Sikkhâpada Valaṅṅani (See B 38 )
- 50 Sotabba Mālinī (Tales in Pāli )<sup>2</sup>
- 51 Sucittāṅkārā

<sup>1</sup> A very old copy, once in the possession of the celebrated Pāli scholar Attagama Bāndā of Kandy

<sup>2</sup> Copied from a manuscript found at Ridi Vihara in the Seven Kōralēs

- 52 Sumangala Vilāsinī  
 53 Sumangala Vilāsinī Tikā Part I  
 54 ————— Part II.  
 55 Sutta Sangaha (In Burmese characters)  
 56 Sutta Nipāta Atthakathā  
 57 Theragāthā Atthakathā  
 58 Tundilovada Sūtra and Satasloka (On the last  
 see F 4 )  
 59 Udānattakathā  
 60 Upāsāka Janālakāra  
 61 Vajrabuddhī Tikā (On the Vinaya )  
 62 Vessantara Jātaka Sannē (In Sinhalese )<sup>1</sup>  
 Vedavinicchaya (See D 26 )  
 63 Vessantara Tikā (Pāli )<sup>2</sup>  
 64. Vidhura Jātaka Sannē (In Sinhalese )<sup>3</sup>  
 65 Vimati Vinodanī (A Tikā on Buddhagosa's Com-  
 mentary on the Vinaya )  
 66 Vimānavatthu Atthakathā  
 Vinaya Vinicchaya (See B 38 )  
 67 Vinaya Vinicchaya Tikā  
 68 Vinayālankāra  
 69 Vinaya Sannē (Sinhalese translation of portions of  
 the Vinaya, both text and comment )<sup>4</sup>  
 70 Vinayattha Manjūsā.  
 71. Visiddhī Magga

<sup>1</sup> A very old and rare work Copied from a manuscript found at Katārangala monastery, Harispattu

<sup>2</sup> Copied from a manuscript discovered in Seven Kōralēs

<sup>3</sup> A very old and rare work Copied from a manuscript found at Katārangala monastery, Harispattu

<sup>4</sup> A very valuable and rare work Copied from a manuscript found at Kande Vihārē, Seven Kōrales

## C — HISTORICAL

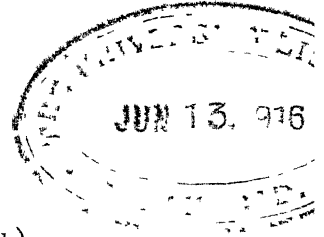
- 1 Attanagalu Vansa (See B. 20 )  
Bodhi Vansa
- 2       "
- 3 Bodhivansa Sannê (In Sinhalese )
- 4 Dambedin Asna (Sinhalese History of Dambedeni  
in Seven Kôralês )
5. Daladâ Pûjâwalî (Sinhalese On offerings to the  
Tooth Relic )<sup>1</sup>
6. Daladâ Sîrita (History of the Tooth Relic )<sup>2</sup>  
Dâthâvansa (Pâli See B 20 History of the Tooth  
Relic in Pâli verse )  
Dîpa Vansa (In Sinhalese characters See C 11.  
History of Ceylon in Pâli )
- 7 Dîpa Vansa (In Sinhalese characters History of  
Ceylon in Pâli )  
Kadayim Pota (Sinhalese See C 9 Ancient  
boundaries, etc , of Ceylon )
- 8 Kalyâni Prakarana (Sinhalese Account of a mission  
of Burmese Buddhist monks to Ceylon in the reign of  
Bhuvaneka Bâhu VI A D 1464 )
- 9 Kurunœgala Vistarê and Kadayim Pota (See C 7  
The first is a history, in Sinhalese, of the ancient city of  
Kurunœgalla )
- 10 Lak Diwa Widhi Warnanâwa (Sinhalese A legendary  
account of Ceylon )
- 11 Mahâvansa and Dipavansa (In Burmese characters )
- 12 Mahâvansa (In Sinhalese characters )
13. Mahâvansa (In Sinhalese characters )
- 14 Mahâvansa Tikâ (In Burmese characters )
- 15 Mahâvansa Tikâ (In Sinhalese characters )
- 16 Nikâya Sangraha (Sinhalese History of the Buddhist  
sects in Ceylon )

<sup>1</sup> Copied from a manuscript in Tissâwa monastery in Seven Kôralês<sup>2</sup> Written in Elu Copied from a manuscript in Pâdeniya monastery in Seven Kôralês

- 17 Rājāvali (Sinhalese History of Ceylon )
- 18 Rājādhirāja Vilāsinī (Pāli. History of the Kings of  
Burma )
- 19 Rasavāhini (Pāli Tales of India and Ceylon )
- 20 Rasavāhini Ganthi (Glossary on above )
- 21 Saddhaimālankāra, (Sinhalese version of Rasavāhini )
- 22 Saddharmā Sangraha (Sinhalese History of Budd-  
hism )
- 23 Sīyam Sandēsa (Letters written to the King of Siam  
by Buddhist Bhikkhus in Ceylon, A.D. 1746 Copied from  
original copies preserved at Hittetiya Monastery at Matāra )
- 24 Thūpa Vansa (Pāli History of Thūpas (Dagobas) )
- 25 Thūpa Vansa (Sinhalese) „ „ )

D — PHILOLOGICAL, GRAMMARS, DICTIONARIES, ETC

- 1 Abhidhānappadīpikā Tikā (See Nighanda Tikā )
- 2 Bālapabbodhanī (Pāli ) Grammar for beginners.  
Subōdhālakāra (See D 26 ) On Rhetoric  
Kaccāyana Bhēda (See D 6 ) On Grammars  
Ekakkhara Kōsa (See D 5 ) Vocabulary.  
Vibhattiyattha On Cases.  
Vuttodaya On Metres  
Sadda Sārattha Jālinī (See D 26 ) On Grammar  
Moggallāyana Vutti (See D 12 ) On Grammar.
- 3 Cūla Sadda Nīti (See D 11 )
- 4 Cūla Nirutti
- 5 Dutch, Sinhalese, and Tamil Vocabulary.  
Ekakkhara Kosa (See D 2 )
- 6 Kaccāyana  
Kaccāyana Bhēda
- 7 Kaccāyana Bhēda Tikā
- 8 Kaccāyana Vannanā
- 9 Kaccāyana Niddeso
- 10 Lakunumina On Elu Poetry  
Līnattha Sūdanī (See D 26.) (Pāli )
- 11 Mahā Sadda Nīti
- 12 Moggallāyana Pañcika Pradīpa (by Śrī Rāhula Thero,  
of Totagamua)  
Moggallāyana Vutti (See D 2 )
- 13 Moggallāyana Vutti Sannā (See D 2, 12 ) (Old  
Sinhalese A most rare and valuable work Copied from a  
manuscript discovered at Mulgungula Temple in Giruwā  
Pattu )
- 14 Mukhamattha (Commentary on Dīpanī Kaccāyana's  
Grammar )  
Nighanda Tikā
- 15 Nirutti Sāra Mañjūsā
- 16 Padasādhāna Tikā (Pāli By Śrī Rāhula of Tota-  
gamuwa Another very rare and valuable work, copied from  
an ancient manuscript discovered at Ridi Vihāra )



17 Pradasâdhânasannê (Sinhalese Copied from a manuscript at Tôrâna Monastery in Seven Kôralês )

18 Pradasâdhânalîyana Sannê (Sinhalese Copied from a manuscript in Ridi Vihara )

19 Prayoga Siddhi

20 Prayoga Siddhi.

21 Pradîpikâ

22 Rûpa Siddhi

23 Rûpa Siddhi Sanne

24 Rûpa Siddhi Tikâ

25 Rûpa Mâlâ

Sadda Nîti (See D 11 )

26. Sadda Bindu

Sadda Sâratha Jâlinî. (See D 2 )

Subodhâlanakâra (See D. 2 )

27 Sudhîramukha Mandana (Pâli Grammar )

28 Suganthî Sâra (A Pâli Comment on Bâlavatâra, Pâli Grammar Copied from a manuscript in Tissawa Monastery in Seven Kôralês )

29 Vajirattha Sâra (A Pâli work on Poetical Acrostics Copied from a manuscript in Ridi Wihâra )

Vibhattyattha (See D 2.)

Vuttôdaya (See D 2 )



## E —POETRY, ETC

1. Amâwatura (Elu poetical prose Treats of Buddha's Virtues )
- 2 Janakî Harana (A Sanskrit poem on Râma and Sîta, by King Kumâradâsa of Ceylon, A D 513-522 )
- 3 Jina Caritâ (Pâli poem in praise of Buddha )
4. Kârominî Kondala (Sinhalese poem )
- 5 Kâya Viratî Gâthâ (Sinhalese poem )
6. Kowul Sandêsa
7. Padya Madhu (Pâli poem in praise of Buddha )
- 8 " " " " " "
- 9 Parawî Sandêsa (Sinhalese poem )
- 10 Saddhammopâyana (Pâli verse )
- 11 " " " "
- 12 Sadbhûtacaritodaya (An ancient Pâli poem, copied from a manuscript in Tôrâna monastery in Seven Kôralês )
- 13 Samanta-kûta Vannanâ (Pâli poem on Adam's Peak )
- 14 Sotabba Mâhînî (Pâli Tales )
- 15 Tel Katâha Gâthâ (Pâli poem )
- 16 Tel Katâha Gâthâ Sannê (In Sinhalese )

## F — MISCELLANEOUS, SCIENTIFIC, MEDICAL

- 1 Bhaisajya Mañjûsâ (On Medicine)
- 2 Cakkavâla Dîpanî (On Buddhist Cosmogony)
- 3 Mañjusâ (On Medicine)
- 4 Ratna Parîkshâ (On Gems in Sanskrit)  
Sata Slokaya (See B 58) (On Medicine in Sanskrit)
- 5 Sâra Sankshêpa (On Medicine In Sanskrit and  
Sinhalese)  
Vêda Vinicchaya (See D 26) (On Astronomy, in  
reference to periodical religious services)
- 6 Yoga Pîtaka (On Medicine)

**Journal of the Pali Text Society.**

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1883

EDITED BY

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LONDON

LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1883

HERTFORD

PRINTED BY STEPHEN ALSTIN AND SONS

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# PÂLI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has

influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

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*\* \* \* Subscriptions for 1884 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

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# REPORT

OF THE

## PĀLI TEXT SOCIETY FOR 1883

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ON coming before the members of the Pāli Text Society at the commencement of a second year, I have again to congratulate them on the improved position to which it has attained during the last twelve months. The number of five-guinea subscribers has risen from 18 to 39, while notwithstanding the fact that several of the one-guinea subscribers of last year have transferred themselves to the higher list, and two of them have transferred themselves to the Ceylon local list, yet the number of one-guinea subscribers in this year's list is greater by two than that in the last (75 as against 73). In other words, the number of our members in Europe and America has risen from 91 to 114, not including two new subscribers who have joined us since the beginning of the year 1884. This is so far very satisfactory. But it is needless to point out that it is not yet enough. We ought to have at least 200 subscribers to place the Society on that permanent footing which it so richly deserves, and I venture to hope that each of our members will feel it to be his duty to spread the knowledge of the Society among his acquaintances, and to endeavour to obtain new subscribers or new donors. Your chairman's power in this respect has now been exhausted, and it remains for the members of the Society to do their part. There must be many persons of wealth, known to our members, who would

be willing to aid so good a cause if its claims were properly put before them. And though those of our members who are scholars are also, for that reason, mostly poor in purse, they are rich in influence which they can best use.

Our friends in Ceylon have continued to support our undertaking. Four of them are five-guinea subscribers, and eighty-seven of them had paid their second subscription before the accounts were made up by our honorary local agent, the Atapattu Mudahar of Galle, to whose business capacity and public-spirited zeal the Society owes so much. The result is that after payment of all the local expenses, including purchase of MSS, there is a balance there of nearly £90 in favour of the Society.

To pass now to our this year's publications, we present our subscribers with the Thera- and Therî-Gāthâ, edited by Professor Oldenberg and Professor Pischel respectively, the latter of whom has been kind enough to draw up the index to the whole work. These ancient hymns contain many passages of great beauty and power, and afford valuable evidence of the high ideal of life prevailing among the early Buddhists. There seems to be no good reason for doubting the tradition which ascribes their composition to different members of the Buddhist order, though the general tone is the same throughout, and certain favourite expressions recur in hymns attributed to different authors. It is especially worthy of notice that several of the most beautiful and striking of these poems are said to be, and no doubt actually were, the work of women. It is quite justifiable to claim the main credit of this remarkable fact for Buddhism. Had they not become Bhikkhunis, the gifted authors would not have had either the mental stimulus or the literary training which enabled them to compose their hymns. But it is none the less true that the Therî-Gāthâ affords fresh proof, if such be needed, that the present position of women in India is a modern innovation, due in great part to the influence of Muhammadanism, and alien to the whole spirit of ancient Indian institutions. I would add that it would have been impossible for these poems to have been published

native scholar, Subhûti Unnânsê of Waskaduwa, who most generously sent us on loan, all the way from Ceylon, four of his own MSS

Dr Morris gives us this year the Puggala Paññatti, the first text which has yet been published from the Abhidhamma Pitaka, and for that reason alone of great interest and value. It has been supposed that the Abhidhamma was different from the Dhamma in the sense of being more metaphysical. The publication of this text shows that this is not the case. It deals exclusively with the ethics of the so-called "Excellent Way," and contains nothing inconsistent with the no doubt earlier Suttas of the four great Nikâyas. It explains a very considerable number of the most important technical and figurative expressions used of those who are walking along the stages of that Excellent Way, and the valuable Index which Dr Morris has appended to his text will enable these explanations to be readily referred to and easily used.

I have in my possession a very excellent MS of the commentary on this book. Our Ceylon contributors do not care for extracts only being given from such commentaries. They prefer to have the whole work, the more especially as it is precisely those parts of a commentary which a European editor is most likely to omit—the exegetical parts—to which they naturally attach the most importance. With this feeling I confess myself to have much sympathy, and Dr Morris and myself intend therefore to edit the whole of this commentary unabridged, during this year if possible, and if not during next year.

In another respect the Ceylon scholars object to abridgments. Professor Oldenberg in his Vinaya, and Dr Morris in the first part of his Anguttara, have put sometimes the first letters only, of the words in constantly repeated clauses, for the words themselves. To this the Ceylon readers have a strong antipathy, which has been brought to my notice not only by the Atapattu Mudahar of Galle, but also by other correspondents. The nature of these complaints will

appear from the following remarks of Srî Saddhânanda Thera of Ratgama, who, with reference to the Anguttara (and after praising the size of the letters, and the form and shape of the volume itself, as very satisfactory), goes on to say "The Dhamma, and the Vinaya, and the commentaries upon them were recorded in books without any interference with the regular succession of words as handed down by the Arahats who heard them from the mouth of the Blessed One himself, and as preserved at the three Councils of five hundred, of seven hundred, and of ten hundred, held subsequent to the Buddha's decease by the pure and learned servants of the Sammâ Sambuddha, presided over by the Theras Mahâ Kassapa, and Sabbakâmi, and Yasa, and since then also at the Council held during a whole year at the Âloka Wihâra in Ceylon by Arahats who were about a thousand in number. On those occasions, for the sake of curtailment in passages that were alike, they made abbreviations which they designated by letter-signs such as 'pe'. And to interfere, either with words or letters, otherwise than is done by the *peyyâlams* made use of by the Arahats, has frequently been declared to be not good. Apart from myself, many learned members of the Order have declared to me how much they dislike any such other abbreviations. Any manuscript copies made from (printed) texts so abbreviated would be at variance with the traditional readings. So at page 2, line 15, of the above-named work, *pariyâdiyati* is expressed by *pari°*, and at line 6 *samanupassami* by *sam°*, and often *bh°* stands where *bhikkhave* should be." Now it is even quite open to question whether the frequent use of such abbreviations is useful to the European reader. It is true that one who is reading straight on will know quite well what is meant, but when a student, turning to a passage for reference only, comes suddenly upon several successive words so shortened, then the mechanical trouble, which the writer has saved himself, is transferred to the reader's shoulders, and he is obliged, with much loss of time, to look backwards and forwards in order to find out what the words, merely suggested and

not fully expressed, really are. Whatever they may think of this argument, our editors will, I am sure, be quite ready to fall in with the very intelligible scruples of our numerous subscribers in Ceylon, and will refrain therefore, as far as possible, from the use of any other contractions than the *peyyâlams*, as found in the native MSS.

Our Journal this year comes nearer to what it is intended to be than it was last year and contains a number of original papers likely to be interesting to those who wish to understand the Pâli Pitakas. We have, as before, lists of MSS in Europe, but these are supplemented by other helps to the study of our Pâli Texts. Thus Dr Edward Muller of Cardiff College gives us an independent text, the Khudda- and Mûla-Sikkhâ, which is a kind of summary, in the form of a *memoria technica*, of the Vinaya. It is assigned by tradition to a period antecedent to Buddhaghosa (A.D. 377), and to two authors (Mahâ Sâmi for the Khudda and Dhamma Sûri for the Mûla) said to be Bhikkhus then residing at Anurâdhapura. Dr Edward Muller is evidently disposed to think that the evidence of the language used in the two works is against this tradition, and would rather tend to show that they must be assigned to the sixth or even the seventh century. On this point it is important to recollect the course of the development of Pâli Literature in Ceylon. Pâli was there studied for a long time after the introduction of Buddhism merely as a dead language in which the sacred books were handed down. The commentaries on those books were studied in Sinhalese prose, a line or two of Pâli verse being introduced here and there at salient points to emphasize or sum up the narrative. The chronicles of the Order were kept in the same form, and Professor Oldenberg has clearly shown how the Dîpavansa must have been based on such a chronicle preserved in the Mahâ Vihâra at Anurâdhapura. That book is very probably, indeed, little more than a collection of the "emphatic verses" from the previously existing prose chronicle in Sinhalese. It was only with Mahânâma and Buddhaghosa that independent and original works were actually composed throughout in Pâli. Their

successors—the authors, for instance, of the Jātaka Book, and of the Mahāvansa Tikā, and of commentaries on the Dhammapada, which latter work is not by Buddhaghoṣa<sup>1</sup>—were imitators of their style and method. During this period Pāli was used in Ceylon very much as Latin was before the Reformation in Europe. It had become a cultivated literary language, and though there was a difference between it and the Pāli of the Pitakas similar to, though less than, the difference between mediæval and classical Latin, still those who used it had a distinct mastery over it. We do not know how long this period lasted. The continual incursions of the Tamils, the general disorder in the kingdom, must have been incompatible with much literary effort for a long time before the rise of Parākrama the Great. There is no evidence to show that it lasted for even so long as three centuries. With Parākrama's conquest of South India a new era began. Sanskrit was much studied, and the influence of Sanskrit becomes plainly perceptible in the loss of simplicity and freedom, in the long compound, in the intricate versification, of the Pāli works of Ceylon authors written after that date. It is needless for the purposes of this argument to come any further down and of these three periods, which may be called the *memoriter period*, the *commentary period*, and the *Sanskritized period*, it seems very hazardous to assign the rough and ready memorial verses of the Khudda- and Mūla-Sikkha to any other than the first. I venture therefore to think that the traditional date, about 377 A.D., should be accepted as the best working hypothesis for the date of these two works. There are enough differences—though these of course not on the most vital points—between the summary in these books and the Vinaya itself to make them of considerable interest for the history of the Buddhist Order in Ceylon, and more than enough to justify these few remarks. I hope to insert an article in a future number of the Journal dealing in detail with these curious differences.

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<sup>1</sup> See my "Buddhist Birth Stories," pp lxiii-lxv

Professor Max Muller has been kind enough to allow me to reprint the very beautiful letter which he wrote to the *Times* on the death of one of our members, the young Japanese Buddhist Scholar at Oxford, Kenjiu Kasawara. This will I trust become a precedent with us, and I knew Mr Kasawara well enough to appreciate how well he deserves all that his Professor says of him.

The writer has added a note on certain questions of the literary history of early Buddhism, which shows, in the same manner as the excursus appended to his Cambridge Lectures did, how valuable for the decision of such questions are the notices contained in the Chinese Buddhist literature. I trust that the whole subject of early Buddhist history will be exhaustively dealt with from this point of view in a forthcoming work by Mr Watters, who will perhaps touch on some points of it in our next year's issue. Already in our present issue the 'Notes and Queries' by Mr Bendall show how close is the connection between the various literatures of early Buddhism, and the more we know of them, the more, I am convinced, will this prove to be the case. It will be not the least of the advantages of our Pâli Text Society if it should aid the workers in the vast field of the history of Buddhism—the history of half the world for nearly twenty centuries—to know one another better, and appreciate one another's labours more.

The lists of MSS given in our present number conclude all the great collections. Those in Berlin, and the few in the library of the Royal Asiatic Society, will follow in our next. We are still much pressed for want of good MSS of the texts we have in hand. I have been fortunate enough to commence a correspondence with a gentleman in Burma, Mr P. E. Raven, of the Public Works Department there, who has already shown himself to be a good friend to scholarship by sending us MSS of the *Patthâna* and of the *Sumangala Vilâsina* on the *Mahâvagga* of the *Dîgha Nikâya*, and who promises to send us more. The MS of the commentary on the *Puggala Paññatti*, referred to above, arrived from Ceylon just in time to enable Dr Morris to complete

his edition of that work for this year But we want more Our friends in Burma and Ceylon must recollect that three or four good and independent MSS. at least are required for the proper publication of any one text, and I would repeat the appeal made in our last journal for copies of such MSS of

Udâna	Patīsammbhīdā
Vimāna-vatthu	Apadāna
Peta-vatthu	Kathā-vatthu
Niddesa	Vibhanga—and
Visuddhi-magga	Dhātu-kathā,

with the respective commentaries upon them The Atapattu Mudahar of Galle has in this respect, as in so many others, been hitherto a good friend to us, and so has Subhūti Unnānsē, but only two others of our subscribers in Ceylon, Bulatgama Unnānsē and Sri Saddhānanda of Ratgama (whose remarks I have quoted above, and another letter from whom was printed in our *Journal* for 1882) have come forward to help us

Our next year's issue will include the Iti-vuttaka, by Professor Windisch of Leipzig, and an edition of the Abhidhammattha Sangaha, and an instalment of at least one of the great Nikāyas, besides the subsidiary papers which will appear in the *Journal*

T. W. RHYS DAVIDS

P S. Might I venture to ask those yearly subscribers, who have not as yet done so, to send in their subscriptions for 1884 as soon as possible If they wait till the end of the year, the issue of our publications will be again delayed next year, as it has been this, by getting in the subscriptions at the last moment Though we have improved in this matter upon last year, there is still room for improvement, and this assistance is not a great thing to ask from those who, by the very fact of their subscribing at all, have shown their interest in our work

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# BUDDHISM:

ITS ORIGIN, HISTORY, AND DOCTRINES

ITS SCRIPTURES,

AND

THEIR LANGUAGE, THE PALI

BEING TWO LECTURES DELIVERED AT COLOMBO,

BY

JAMES ALWIS, Esq

“BREVIS ESSE LABORO, OBSCURUS FIO”

*For the Benefit of the Colombo Friend-in-Need Society*

[Reprinted from the *Colombo Observer* ]

[At the special request of some of our subscribers in Ceylon, the following two Lectures by a distinguished native Scholar are here reprinted from the *Colombo Observer* of the 22nd May, 1862 ]

## LECTURE FIRST.

DELIVERED IN THE COUNCIL CHAMBER,

*On the 25th October, 1861*

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### BUDDHISM, ITS ORIGIN, HISTORY, AND DOCTRINES

THE topic of my discourse this evening is, as you are aware, *Buddhism*. It is a subject of great and peculiar interest. It is invested with interest not only because Gôtama effected a change of Brahman institutions on Brahman soil—not only on account of the tendency which his doctrines had to upset the social polity of all eastern nations, the system of castes,—but also for the most wonderful results which Buddhism has effected in the greater part of Asia. } Perhaps there is not—certainly, there was not, in the whole world a religion of human invention, which deserves greater examination than Buddhism. It began in the very dawn of history. Its history commenced with the very commencement of what may be called *Chronology*. Its era divided the history of the East into two parts, just as the Christian era served to divide the history of the world.<sup>1</sup> Nor is this all the interest which attaches to the subject. Buddhism has more than any other religion spread amongst men. It is the religion which, having been banished from its native land so entirely, that it is almost unknown there, has at the present day, upwards of 2449 years after its first promulgation, a larger number of

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<sup>1</sup> Prof. Max Muller's *Sanskrit Lit.* p. 35

followers than any other religion on the face of the whole earth, and amounting to nearly one-third of the human race<sup>1</sup> It is also a remarkable fact as stated by Mr Hardy that "there is no country in either Europe or Asia besides those that are Buddhist in which the same religion is now professed that was there extant at the time of the Redeemer's death"<sup>2</sup>

{There is a still higher interest connected with the subject, when we regard Buddhism as the religion which has forged the fetters in which Brahmanism has been bound, which has humanized a great portion of mankind in the East, and which has established its civilizing influence in the greater part of Western Asia, and in our own Island. This last was the result of the mildness of the doctrines which Buddhism inculcates, and it will be noticed that they prescribe a code of morality, superior to every system with which we are acquainted, except that of Christianity

I shall briefly consider it here in three different points of view —*First*, as to its origin, *Secondly*, its doctrines, and *Thirdly*, its prospects

More than five centuries before the manifestation of our Saviour in this world, in an 'age remarkable for the first diffusion and potent influence of distinct religious brotherhood, mystic rites, and expiatory ceremonies'<sup>3</sup> in the West, when the doctrine of 'an infinity of worlds' was taught by an Anaximander and a Xenophanes,—when Brahmanism had been 'reduced from the worship of nature to theism, and had declined into scepticism with the learned, and men-worship with the vulgar,'<sup>4</sup> and was through the neglect of its professors fast dwindling into decay,<sup>5</sup>—and, at a time too, when the Hindoos were marked with the barbarity of human sacrifice, various persons in Asia founded religious

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<sup>1</sup> Sir E Tennent's Christianity, p 199 Also M Troyer's Rājataranginī, 399 Hist. of East Mon p v

<sup>2</sup> Hardy's East Mon p 327

<sup>3</sup> Grote's Greece

<sup>4</sup> Hist. of India, vol 1, B 2, c iv

<sup>5</sup> Buddhavansa

associations proclaiming different doctrines for the salvation of man. Some were *Digambaras*, and the morality of the times suffered them to go about naked. Others were *Sietambaras* or those who put on 'white garments'. Some were fire-worshippers, and others adorers of the sun. Some belonged to the *Sanyāsī*, and others to the *Panchatāpa* sects. Some worshipped *Padarāṅga*, some *Jñāka* and others *Nigāṇṭha*<sup>1</sup>. The *Jamas*, who followed the *Lōkāyata*, or the system of atheistical philosophy taught by Chārvāka, also appear to have flourished at this time<sup>2</sup>. In addition to these Gôtama himself enumerates 62 sects of religious Philosophers.

My limited time, however, does not permit me to dwell upon the different doctrines of these sects<sup>3</sup>. Suffice it to say that about the sixth century before the Christian era, all shades of opinion and practices were tolerated — "The broachers of new theories and the introducers of new rites did not revile the established religion, and the adherents of the old vedic system of elemental worship looked on the new notions as speculations they could not comprehend, and the new austerities as the exercise of a self-denial they could not reach, rather than as the introduction of heresy and schism." But few of these sects believed in a 'first cause,' and none acknowledged a supreme God,—therefore they differed in this respect from the Brahmins who attributed everything to the creative head of Brahṁā or Ishwara. One important point of agreement, however, between these Sectarians and the Vedic Brahmins was, that none dared to violate the Institution of Castes, which all Brahmins regarded as *sacred*. Yet amongst them there were six arch Heretics, who regarded not the distinctions which divided men into Brahmins, Kshetriyas, Vaisyas and Sudras, and for the simplest of all reasons, that they were themselves of mean extraction.

They preached to the people. They set forth their

<sup>1</sup> See Buddhist Annals in the Bengal As Soc Journ for September, 1837

<sup>2</sup> Aswalāyāna Suttan in the Majjima Nikāya

<sup>3</sup> See Ambatta Suttan

doctrines They, at first resorted to the most legitimate means of conversion, viz. argument and discussion But these, often, were of themselves insufficient, and availed little Something else was required, and that was supernatural powers in those who passed for religious teachers Well-versed however in deceit, they found no difficulty in invention, and in exhibiting supernatural powers. In proof of inspiration, to which they laid claim, they declared doctrines unintelligible to the vulgar, and above the comprehension of the common order of society As possessing the power of *iddhi* they, like the teacher of Rasselas, often ascended an eminence to fly in the air But, unlike the Abyssinian teacher who leaped into the water, upon the strength of his wings which sustained him in the water, the Tīrtakas resorted to other frauds, which they easily practised upon a deluded population Thus they soon became established as *Āīahantas*, at the head of distinct fraternities, having numerous congregations consisting of thousands of poor deluded human beings

An account of them may not prove uninteresting, and the following compiled from several writers, especially from the *Saddharmālaṅkāra*, is a brief outline of

#### THE HISTORY OF THE SIX TĪRTAKAS

1 One was a half-caste—he was born in a nobleman's house, of a girl that was a foreigner He pretended to be a Brahman, and assumed the name of the "twice born" He called himself *Kasyapa*, and received the additional appellation of *Purna*, because his birth served to "complete" the number of one hundred slaves in his master's household For the same reason he became a favourite of his lord and enjoyed many privileges which his fellow-servants were denied These acts of kindness, however, had a tendency to make him indolent and lazy, and the consequence was that his master soon put him to work, and appointed him his porter This situation deprived him of the unlimited liberty

which he had previously enjoyed, and he therefore quitted the service of his master. In the helpless state in which he roamed about the country after his desertion, he was set upon by thieves, who stripped him of everything he had, including the very clothes on his person. Having, however, escaped death, he repaired in a state of perfect nudity to the neighbouring villages, where poverty led him to practise many deceptions on the credulous, until at last he established himself as an Ascetic, proclaiming his name to be *Purna Kasyapa Buddha*. *Purna*, because (he said) he was full of all arts and sciences, *Kasyapa*, 'because he was a Brahman by birth,' and *Buddha* 'because he had overcome all desires and was an Arahāt'. He was offered clothes in abundance, but declined accepting them, thinking that as a *Digambara* he would be better respected. 'Clothes,' said he, 'are for the concealment of shame, *shame* is the result of sin, and *sin* I have not, since I am a person of sanctity (a *rahat*) who is free from evil desires'. In the then state of society, distracted by religious differences, he gained followers, and they soon exceeded eighty thousand!

"His heresy consisted," says Col Sykes, on the authority of the Chinese Buddhistical Annals, "in annihilating all laws. He admitted neither prince nor subject, neither father nor son, neither rectitude of heart nor filial piety, and he had some mystification about *void*, *vacuum*, or *ether* being paramount."

2 *Makkhalī Gōsālā* was another sectarian Teacher. He was slave in a nobleman's house, and was called *Makkhalī*, after his mother, and by reason of his having been born in a *gōsālā* or 'cow-house,' he received the additional appellation *gōsālā*. One day he followed his master with a large pot of oil, and the latter perceiving his servant was on slippery, muddy ground, desired him to be on his guard. But not listening to his advice, he walked carelessly, and the result was that he stumbled upon a stump and fell down with his heavy load, breaking the pot of oil. Fearing that his master would punish him for his misconduct, *Gōsālā* began to run away. His master soon pursued him and seized him by his

doctrines. They, at first resorted to the most legitimate means of conversion, viz. argument and discussion. But these, often, were of themselves insufficient, and availed little. Something else was required, and that was supernatural powers in those who passed for religious teachers. Well-versed however in deceit, they found no difficulty in invention, and in exhibiting supernatural powers. In proof of inspiration, to which they laid claim, they declared doctrines unintelligible to the vulgar, and above the comprehension of the common order of society. As possessing the power of *iddhi* they, like the teacher of Rasselas, often ascended an eminence to fly in the air. But, unlike the Abyssinian teacher who leaped into the water, upon the strength of his wings which sustained him in the water, the Tīrtakas resorted to other frauds, which they easily practised upon a deluded population. Thus they soon became established as *Ārahantas*, at the head of distinct fraternities, having numerous congregations consisting of thousands of poor deluded human beings.

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garments, but they loosening Gòsàla effected his escape, naked In this state he entered a city and passed for a *Digambara* Jana, or Buddha, and founded the sect which was named after him "He falsely believed," says Col Sykes, in the same Essay from which I have quoted above, "that the good and evil of mankind did not result from previous actions, but were accidental His doctrine, therefore, was that of chance "

3 *Nigantha nàtha puttra* was the founder of a third Sect He was the 'son' (puttra) of *Nàtha*, a husbandman, and because he boasted of an acquaintance with the entire circle of the Arts and Sciences, and moreover pretended to have destroyed the *gantha*, the 'cores' or 'knots' of *keles*, he was called *Nigantha*, or *Nirgantha* He, too, laid claim to the high sanctity of an *Arahanta*, and preached doctrines, which were soon embraced by thousands He held that it was sinful to drink cold water,—'Cold water,' he said, 'was imbued with a soul Little drops of water were small souls, and large drops were large souls' He also declared that there were three *dandas* or agents for the commission of sin, and that the acts of the body (*kàya*), of the speech (*wàk*), and of the mind (*ñana*), were three separate causes, each acting independently of the other. "His heresy consisted (says Col Sykes) in maintaining that sins and virtues and good and evil equally resulted from destiny, and that the practice of the doctrine could not save any one from his fate "

4 A fourth was the servant of a noble family. Having run into debt, he fled from his creditors, and having no means of livelihood at the village to which he repaired, he became a practiser of austerities, after shaving his head, and putting on a 'mean garment made of hair,' from which circumstance he received the appellation of *Ajta kesakambala* Amongst other doctrines which distinguished him from the rest of the *Titthiyas* was that by which he invested the three kingdoms of nature with a soul He held that man and beast, and every creeping thing, and fowl of the air, as well as all trees and shrubs, had a *jnà*, or intelligent and sentient soul, endued with body, and consequently composed of parts.

'The person,' said he, 'who took away the life of a being was equally guilty with the man who ate the flesh of his dead body. One who cut down a tree, or destroyed a creeper, was as guilty as a murderer. And he who broke a branch was to be regarded as one who deprived another of his limbs.' These doctrines procured for him many followers, and they soon exceeded five thousand! Col Sykes says, upon the authority already referred to, that this sectarian teacher "maintained that destiny could be forced, namely, that happiness could be obtained which did not result from a previous existence. The practice of this doctrine consisted in wearing coarse garments, tearing out the hair, exposing the nostrils to smoke, and the various parts of the body to fire, in short, subjecting the body to every kind of cruel penance on the conviction that sufferings on earth would ensure happiness hereafter."

5 *Sanjaya bellathi*, who had an awkward-looking head, was also a slave by birth. Obtaining his freedom from his master, he applied himself to study, and when he had become a great proficient in different branches of learning, he proclaimed himself a *Buddha*. He taught as a distinguishing feature in his doctrines, that man in an after-birth would be as he is now. 'In the transmigration of the soul,' he said, 'it assumed the identical bodily form which it had retained before death. There could be no change of person. Who-soever is now great or mean, a man or a *deva*, a biped, a quadruped, or a milleped without feet or hands, or with deficient members of the body, will be exactly the same in the next birth.'

According to the Chinese books from which Colonel Sykes has quoted, the heresy of this person "consisted in believing that it was not necessary to search for the doctrine in the sacred book, but that it would come spontaneously when the ages of births and deaths had been passed through. He also believed that after 80,000 Kalpas the doctrine was obtained without effort."

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person, had no house to live in, and was delivered of him under a *Kakudha* (Pentaptura Arjuna, Rox) tree, where she left him. A Brahman who picked him up, from thence adopted him as his son, and named him *Katyayana*, with the prefix of *Kakudha*, because he was found under a tree of that name. Upon the death, however, of his adopted father, *Katyayana* found himself in difficult circumstances, and resorted to different means and ways of procuring a livelihood—all of which failing, he became an Ascetic, and established himself on a large mound of earth, where he preached his austerities as a teacher of high sanctity. Like *Niganthanaputta*, *Katyayana* also declared that cold water was imbued with a soul. His heresy, according to the Chinese legends, consisted in asserting that some of the laws were appreciable by the senses, and some not.

Whilst such doctrines gained an immense number of followers, whilst the world was resounding with the noise of the philosophy of the Gymnosophists, whilst Society was greatly divided by the dissensions of religionists,—when many causes predisposed the public mind to a change, when, “through the indolence of the Brahmins, the Vedas and their accompaniments had been neglected,”<sup>1</sup> and when ‘many people walked about in the world saying *I am Buddha, I am Buddha*, thus assuming the name of the great,’<sup>2</sup> the son of a powerful monarch that reigned at Kapilavastu, on the borders of Nepal, started as a *Buddha*, announcing himself as ‘the true Jaina,’ ‘the teacher of the three worlds,’—‘wiser than the wisest,’ and ‘higher than the highest,’ and proclaiming the doctrine of VIRTUE, which soon won its way to the hearts of a people ‘whose inclinations had already been imbued with admiration of this quality in their own ancient system.’

It has already been stated that he was a prince. That he received an education more than suited to his princely rank

<sup>1</sup> *Buddhivāda*

<sup>2</sup> *Iti nāman kāmācārya Buddhō ahaṃ Buddhō ti uggatasa nāman gahetvā bahuvicharanti* — *Comment to the Majjima Nikaya*

appears clearly enough from the abstruse doctrines of his Philosophy From his discourses,<sup>1</sup> which relate to the *Vedas* and *Vedāṅga*, he was doubtless well versed in Brahmanical lore The "sixty-four alphabets" which he mastered, according to the *Laṭṭa Vistara* (a book of no authority), may be more imaginary than real Yet that he learnt most of the Arts and Sciences usually cultivated amongst the Indians may be believed The Buddhavansa refers to his other accomplishments, and in the usual phraseology of Oriental exaggeration, he is said to have excelled a Samson in strength Many of his feats in archery are detailed "in proof of his accomplishments in martial deeds" They were exhibited to prove his right to the hands of "the daughters of the proud Sakya tribes"<sup>2</sup>

The period that he passed as a *laic* was indeed short Yet in that short period of 29 years he had enjoyed life to his heart's content Revelling in the luxuries of the State, surrounded by a host of damsels, and attended by his bands of female musicians, he dwelt in the three 'palaces adapted for the three seasons' The *Ramma* of nine stories he occupied during one, the *Suṇama* of seven at another, and the *Subha* of five at a third<sup>3</sup>

A mind, however, constituted such as Siddharta's was, soon became satiated The sharp edge of enjoyment had been speedily blunted The zest of carnal pleasures had gradually subsided He had not been long a father before he became disgusted with life The form of a decrepit old man, bent with age and emaciated by disease, informed him of his own future condition The lifeless body of one who had previously moved like himself, reminded him of the uncertainty of life, and of his own approaching dissolution When he was pondering on these things, and the Brahmanical Golden rule—that "religious austerity was the summit of excellence,"<sup>4</sup> and the figure of an Ascetic had arrested his gaze,—his mind was at once made up to renounce the world,

<sup>1</sup> See Ambatta Suttan, etc

<sup>2</sup> Buddhavansa

<sup>3</sup> Idem

<sup>4</sup> Dhammapada—Buddha-Vagga

its vanities, and its troubles. He preferred seclusion to the ceaseless pleasures of Society, and the yellow garment of a mendicant to the purple robes of state. In his estimation 'Heaven was superior to a Universal Empire, and the results of a *Sotapatti* to the dignities of the Universe'<sup>1</sup>

Whilst, therefore, "his female bands were playing airs on musical instruments"—whilst "the beauties of the Sākya tribes were yet hymning forth the canticles of triumph and gratulation"—amidst all the enjoyments of life and the Oriental sports of the Park,—when, too, the national festivities of the City were in the thick, and when his beloved wife had been just delivered of a son—*Siddhārtha* departed!<sup>2</sup> He fled as from a pursuing enemy. He escaped as from a huge bōa ready to devour him. He fled and embraced Ascetism. He became *Buddha*, and after six years of seclusion, established his religion, which is called his *Dhamma*, or, as we name it, *Buddhism*.

Whilst other Teachers declared 'religious austerity to be the height of excellence,' Buddha taught it to consist in "Nibban." He set aside animal sacrifices. He held that no penance effaced sin. In his opinion the worship of the Gods and Manes availed nothing. With the exception of these and a few other matters, however, the Philosophy which Gôtama taught was not altogether new. It agreed in most essential matters with that of the Brahmans. The Ecclesiastical discipline of the one was equally that of the other—and the sameness of doctrine Gôtama traces to a piracy by the Brahmans of the doctrines of his predecessor Kassapa, and not to a *plagiarism* by himself of Brahmanical doctrines.<sup>3</sup>

Be this, however, as it might, the very doctrines of Gôtama proclaim the non-existence of *dhamma* before his advent. In the *abuddhôt* period which preceded his manifestation the *dhamma* had vanished. The agreement, therefore, between his doctrines and those of the Brahmans (if we, as we must,

<sup>1</sup> Dhammapadam, end of *Loka Vagga*

<sup>2</sup> See Ambatta Sutra

<sup>3</sup> Buddhavansa



divest him of the Inspiration to which he lays claim), leads to the irresistible conclusion that (in the language of Hodgson) Buddhism "arose out of those prior abominations which had long held the people of India in cruel vassalage to a bloated priesthood "

It is, indeed, not a little remarkable that the religion which had thus sprung out of Brahmanism soon out-numbered its parent. Some of the causes which led to this result demand attention. At first, doubtless, the different motives which influenced conversions were those common to all countries and all nations. "They were (as remarked by Gibbon) often capricious and accidental. A dream, an omen, the report of a miracle, the example of some priest or hero, the charms of a believing wife, and above all, the fortunate event of a prayer or vow,"<sup>1</sup> served to create a deep and lasting impression. The Buddhist annals represent Brahmins as being "indolent" at this time,<sup>2</sup> and we also perceive that the public mind was predisposed to a change. The character, too, of the individual who preached the new doctrine was not without its influence. Gôtama was a *prince*. He was descended from the renowned Sâkya tribe. He was the son of a king. He had left the luxuries of a principality for the privations of mendicancy. He had deserted the throne of a king for the pulpit of a monk. Nay, more, he had renounced the world to accomplish the salvation of men. He was humble in his deportment. He was pious in his conduct. His admonitions came with the authority of a prince, the affection of a parent, and the sincerity of a friend. Such a person was rare—such conduct uncommon. It soon attracted attention. It was not only perceptible to the mind, it was also seen with the eye, people heard of it with their ears. It, therefore, served to them as an "*outward sign*." It was, indeed, a 'visible power'. It inspired them with confidence. It had a *powerful influence*.

The example of princes and nobles may also be mentioned

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<sup>1</sup> Gibbon, VI p 272

<sup>2</sup> Sumangala Vilasini

It had its due weight—*Yatà iyaṭ tatà prayāh* ‘As is the King, so are the subjects’<sup>1</sup> This is the case in all countries, but peculiarly so with the people of the East At the first dawn of Buddhism they had, as they still have, much in common with children Like children they clung to their parental kings Like children they listened to their parental advice Above all they imitated their example, and embraced Buddhism Other causes conspired to accelerate conversions In the infancy of the Buddhist Church, its founder was not scrupulous as to admissions into the priesthood He permitted the branded thief as well as ‘the proclaimed criminal’ to enter it<sup>2</sup> He drew no distinction between the male and the female. He gave admission to the boy as well as the adult He did not insist upon the consent of parents The slave found a retreat in the seclusion of a monastery Those who had been affected with infectious diseases were associated with the healthy priests The priesthood became the refuge of those who had been pursued by the fury of creditors The enlisted soldier deserted the service of his country and entered the *Panna Sālā* It was, however, not till large numbers had embraced the new faith, thousands had entered the priesthood, and there was therefore not the same necessity for unlimited liberality in Ecclesiastical matters, that Gôtama laid down various restrictions It was then, and not before, that inquiry was made as to any incurable disease of the candidate for Holy Orders It was then, and not before, that regard was had to his being ‘a free man’ and ‘free from debt’ It was then, too, that he was required to show that he was ‘not enlisted as a soldier,’ and that ‘he had his parents’ permission to become a recluse’<sup>3</sup>

Amongst other causes, *Religious Toleration*, by which the Government of Buddhist Monarchs was distinguished, was not without its salutary effect on the spread of the new religion. That, when Buddhism arose, and kings and princes had enlisted their sympathies in its cause, the pre-existing

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<sup>1</sup> Old Pali Proverb

<sup>2</sup> Mahā Vagga

<sup>3</sup> The Laws of the Priesthood

Brahmans and Sectarians were not persecuted, is a fact. Every one was allowed the free choice of a creed. No one lost a single state privilege, no one was deprived of his caste, and no one was subjected to any degradation by reason of the faith he preferred. Indeed, no form of faith was made *the Established Religion*. Notwithstanding the predominance of Buddhism, the Brahmans, too, enjoyed the free and undisturbed exercise of their religion. It was left unmolested. Its forms of worship were not reproached. Its professors were not reviled. They were not hindered in the exercise of their rites. Even the noisy and turbulent ceremonials of their Church received not the impediments created by the modern Police Regulations of far more liberal Governments. This was not all. Though Buddhism became 'the State religion,' yet the services of the Brahmans were not less in requisition than before. They were not excluded from their wonted avocations. They lost not their civil or political power. They still continued the *Piḍḍhita*<sup>1</sup> Ministers of the Sovereign. They performed the greatest of all state ceremonies—the Consecration of Kings. They presided over all the various universities of the Empire. They were the *ijāgurus* of the kingdom,—the most learned physicians of the people, and the Astrological or Astronomical Professors of the state. They received the same respect which was shown to the Buddhist priests. The people were enjoined to 'bestow gifts on Brahmans as well as on Sāmanas.' The Rocks of Gīrnar, Dhālī, and Kapurdīgīrī proclaim to this day the *religious toleration* of Pīyadāsī, the most powerful and zealous of all Buddhist monarchs.

I have elsewhere expressed a conjecture as to the time when this state of things ceased. I shall now proceed with the subject, and with another cause for the wide extension of Buddhism—the *popularity of its doctrines*.

'Universal Equality' is a feeling inherent in the human mind. The first approach to a breach of this heavenly right,

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<sup>1</sup> The domestic Chaplain, who was also a minister of state

the slightest deviation from it, socially or politically, creates a feeling of uneasiness and even envy. No jealousy is more deep rooted or more inveterate than that which is occasioned by the deprivation of one's natural right in this respect. The feeling of the Indian classes, who were at this time bound hand and foot by a horrid system of caste by Brahmanical exclusiveness, may be easily conceived. All felt the deep degradation of their position, except the highest class of the highest caste. All, except that class, eagerly looked for emancipation. All, therefore, except that class, hailed with no ordinary feelings of pleasure the doctrine of *Universal Equality* which Gôtama preached. All with that single exception at first regarded the preacher as a benefactor, and his doctrine with admiration. But when those doctrines had been actually reduced to practice, when they saw the Kshetriya princes associated with Brahman converts—the Vaisya traders with the *Sudra* outcasts, and that all were placed upon the same level, subject to the same laws and in the enjoyment of the same privileges, the people received their benefactor with love, and made him an object of superstitious admiration. No wonder, then, that his religion was soon embraced by millions.

The last, though not the least cause which led to *conversions* was the mildness of Gôtama's *dhamma*, and this leads to the second head of my discourse.

## II—THE DOCTRINES OF BUDDHISM

But before I proceed to give you a popular account of them, permit me to say a few words against a commonly received error—that Buddhism sanctions *Idol worship*. It is, indeed, remarkable that no religion in the world, that we are aware of, originated in the worship of idols. The Greeks, it is believed, at first worshipped 'an invisible God'. The ancient Persians 'thought it impious to exhibit the Creator under a human form'.<sup>1</sup> The Jews originally had "no other Gods" but Jehovah, whom they were interdicted from repre-

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<sup>1</sup> Macaulay's Essays, p. 10

senting by "any graven image, or the likeness of any thing" The primary doctrine of Brahmanism was "the unity of God," "whom they worshipped without a symbol" Buddhism, too, gave no sanction to idol worship Its introduction was long after the death of Gôtama In all countries, and amongst all nations, it originated from a desire to transfer from the mental to the natural eyes the sight of the object of adoration

Man wants more than *abstraction* He understands not mere verbiage, without an image to represent the idea conveyed by language He desires (in the language of Mahindu) 'to have an object whom he could salute, before whom he could prostrate himself, at whose presence he could rise, and to whom he could pay reverent attention'

It is in the very nature of man to long for a leader, and to set up a chief The more ignorant the community, the greater is the desire manifested in this respect. As a child lives in the trust of that security which parental protection affords, so does the ignorant man look for the prop and support of a *leader* Hence, the *monarchical* is the form of government which meets with general approbation The author of our being saw this, when He promised "to dwell among the children of Israel," and "went before them by day in a pillar of cloud, and by night in a pillar of fire," and when, too, He promised His presence "whenever two or three meet in His name" This inherent feeling of dependence on a higher being is evidenced by the fact that the Israelites, treated as they were by the Almighty, could not bear the prolonged absence of their leader, and ' . . . ' "gods which should go before them" In our own Island, after the Singhalese had deposed their King, and Ceylon had been placed under the Sovereign of England, whom they never saw, their uneasiness was great indeed They wanted some one to be their leader, and a small section of misguided Kandians set up a *thief* as their king<sup>1</sup> They preferred a

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<sup>1</sup> See Blue Books of Ceylon for 1850

vagabond whom *they saw*, to the Queen of England, or her representative, whom *they had never seen*. This feeling is, however, not confined to the State. It equally extends to the *Church*. The human mind yearns after some "visible and tangible object of worship." It loves to retain some relic of those whom it adores. As a mother would often retain a lock of hair of a deceased child, or a lover preserve as a token of remembrance some little trinket of her who inspired him with love, so the votaries of deities, the enthusiastic followers of religious teachers, upon the reflection that the object of their worship was no more and could not be seen, have "substituted *visible* for *invisible* objects." Thus the Greeks created innumerable gods and goddesses. The Persians transferred their worship from 'the supreme mind' to the 'lamp of day'. The Brahmans have formed 330,000,000<sup>1</sup> deities, around whom they could burn incense. The Jews 'fell down and worshipped a molten calf'. Even into the churches of Jehovah the 'jealous God,' did His followers introduce idols of the Virgin Mother, and the representatives of Saints. Nor were the Buddhists an exception to the rule. Upon the death of the Sage, his followers preserved his bones and teeth. This they did at first from no other feeling than that which is common in the human breast—*chittan pasà-dessanti*—'to cause the mind to be composed.'<sup>2</sup> All Buddhist countries vied with each other in the collection of the Relics. A lock of his hair and his *gavatta*<sup>3</sup> were enshrined at Mahiyangana. Asôka built 84,000 monuments embodying the sacred relics. It was these that Mahindô characterized as *Buddha* himself, when he said, Mahâ ràjà, our divine teacher has long been out of our sight; for, said he, 'whenever his sacred relics are seen our vanquisher himself is seen.'<sup>4</sup> What was seen with the eye was the better fixed in the mind. The outward and visible signs were tokens of an inward and intellectual idea of the object of adoration.

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<sup>1</sup> Elphinstone's India I p 165

<sup>3</sup> Collar-bone

<sup>2</sup> Dīpāvasa

<sup>4</sup> Mahāvamsa

But Buddhism does not recognize Image-worship. Although the Chinese and Ceylon Buddhists have a legend to the effect that whilst Gôtama was alive, a *Pygme* statue of that Sage was made by the orders of the King of Kôsala, and although the Tibetan annals speak of Gôtama having expatiated upon the advantages arising from laying up his image,<sup>1</sup> and although *Dīya Avadāna* of the Nīpal collection gives a story as to Gôtama's having recommended Bumbi Sāra to send a portrait of the Sage to Rudrayāna, King of Rōruka,<sup>2</sup> yet all this is regarded by the intelligent portion of the Buddhists in Ceylon as unfounded on fact, and therefore an invention of later times. A careful examination of Buddhist doctrines furnishes us with no authority at all for image worship, all that Gôtama left behind, as a substitute for himself after death, being his own doctrines *the dhamma*. His words were, 'Anando, let the *Dhamma* and *Vinaya*, which have been propounded to and impressed on thee by me, stand after my demise in the place of thy Teacher'<sup>3</sup>. Yet the prevalence of image worship is great indeed in Buddhistical countries. When it was first introduced among the Buddhists of India and Ceylon does not clearly appear, but from the conduct of Asôka, who recognizes nothing of the kind in his Pillar Inscriptions, we may conclude that image worship was an innovation introduced at a period later than the date of the Inscriptions. The earliest mention of images in Ceylon is in the Mihintala Inscription of 241 A D, which speaks of "image houses". Two hundred years afterwards, 410 A D, Fa Hian saw "an image of blue Jasper in the Temple at Anurādhapura". There is, however, much reason to believe that the images which were introduced into the Buddhist temples had not been originally intended for *worship*, any more than the statues of kings which were anciently placed side by side with the idols of Buddha and the devas. Speaking of these statues, says Colonel Forbes,

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<sup>1</sup> As Res, xx p 476

<sup>2</sup> Life in Ancient India, p 272

<sup>3</sup> Sumangala Vilasini, See B J vol vi p 512

‘In the Mahâ rāja Vihâra there are upwards of fifty figures of Buddha, most of them larger than life, also a statue of each of the devas, Saman, Vishnu, Nâta, and the devî Pattani, and of two kings *Vajirabodhi* and *Kirti Nisanga*’

The period, then, at which the pre-existing idols became objects of worship was probably the time when Brahmanical rites became blended with those of the Buddhist Church—when she came to recognize the *Samyâh Dîvî* gods of the Hindu Pantheon—when she built temples for the worship of Vishnu—when she built an idol of him whom she considered “a *devî* deity” of Gôtama—and when she commenced to make offerings to his idol, which stood alongside of Buddha

As idol worship is conducted in honour of Buddha, and upon the supposition that it confers *spiritual* benefit, so likewise his doctrines are recited for the same end, and with a view also to avert *temporal* dangers. But there is no more authority for the last than for the first. The *Pâritta*, or the use of *exorcism*, is frequently resorted to, as a protection against apprehended danger from disease, or demoniac influences, but upon a careful examination of the discourses of Gôtama, it would seem to have been only *assented* to, but not enjoined, as a means for placating the demons. That is to say, although the study and frequent repetition of his discourses were recommended in place of himself ‘as the *teacher*,’ yet it does not appear that Gôtama believed any *temporal* benefit could be achieved by “exorcism,” beyond imparting religious consolation. And the extent to which it was authorized may be gathered from the *Pâritta* ceremony itself. When Gôtama was dwelling on *Gijjakuta*, and Wessavana, the king of the Yakkhas, once called on the Sage, the former, in course of conversation, alluded to the aversion of the *Yakkha* races to Buddha. The cause of it is stated to have been the inhibition of Buddha against their own ‘malpractices, such as life-slaughter, theft, lewdness, lying, and drunkenness.’ From this aversion, which in savage tribes was tantamount to *hate*, the followers of Gôtama, as well as



the jungle Ascetic, suffered in various ways. Wesavanna, the king of the Yakkhas, who was an admirer of the Sage, was therefore desirous of averting these dangers from his own subjects. He wished to protect and defend the priests in their 'solitary retirements, free from noise and clamour.' He was anxious to keep them from harm's ways. He purposed to introduce peace into their cells. To effect all this it was necessary 'to *placate* the demons,' and this, again, could only be effected by an authoritative edict of his own. That edict is contained in the *Atanatiya*. It commenced with the virtues of Gôtama's predecessors. It alluded to Gôtama's own beneficence. It recounted the honours and worship which he had exacted from devas and men, and from Wesavanna himself. It enjoined the priest to learn and recite the hymns in which the above was recited. It declared the privileges of those who used it. It enjoined the demons "not *even to approach* with an evil design" a person who had recited the *Paritta*. It imposed a penalty for a breach of this command. The law of the king was thus made perfectly binding on his subjects. It was delivered, and Gôtama "*consented to it by his silence*"

This, it is apprehended, was the origin of the *Paritta* ceremony. To the *Atanatiya* have, however, been added, in course of time, various other discourses of Buddha, which had the tendency to restore peace and quiet to the sufferers, and to give "religious consolations" to the diseased. This appears from the discourses themselves, which contain no declaration of any 'temporal benefit.' Take the *Kassapa Bojjhanga* as an example. Kassapa was grievously ill, and Gôtama visited him in his cave, and found him 'without ease and repose.' The Sage preached on *contemplation, ascertainment of the truth, perseverance, contentment, placidity, tranquillity, and equanimity*. And these 'seven sections of moral science' he recited, not as a *direct* antidote against the ills of the flesh, but as a *palliative* to the sufferings of the mind, and as a *sine qua non* "for the attainment of knowledge, wisdom, and deliverance from transmigration." The priest recovered, but it is not stated he did so by the direct in-

fluence of the admonition. Such are the discourses added to *Atānatiya*, which form the *Hymns* usually sung to "the praise and glory" of *Buddha*, and to secure a deliverance from temporal ailments. Connected with the subject in hand, a few words on the origin of *Chètēyas* or *Thupas* may not be uninteresting —

The *Parimābhan Suttan* states that they "originated" upon the death of Gôtama, when "eight *Thupas* were built over the corporeal relics, a ninth over the *Kumbhan*, and a tenth over the charcoal of his funeral pile"<sup>1</sup> And it would seem from the same *Suttan* that *Chètayāni* existed in several parts of the *Mayhuma desa* even during the lifetime of Gôtama. The *Atthakathā* explains that the *Chètayāni* were not "Buddhistical shrines," but *Yakkhattānāni* 'erections for demon worship' That they partook of the nature of both *Temple* and *Thupa* may be inferred from the fact that whilst they were monuments of worship, they served also as rest-houses for the weary traveller. Gôtama himself repaired to the *Chèpala Chètēya* for rest, and he there expatiated on its splendour as well as that of many others<sup>2</sup> It was, doubtless, from a contemplation of the busy throng of religious Enthusiasts who crowded these monuments of worship, that Gôtama gave his sanction for the erection of the *thūpas* over his own relics, and those of his disciples. Yet from the fact of "Universal Monarchs" being placed in the same category with *Buddha* and his *Sāvakas*, it would seem that the sage had no other object save that which we have for building places for divine worship—to make men religious.

Gôtama's words were *Tattha yé mālan vā gandhan vā vannakan vā ārōpessanti abhivādessanti vā chittan vā pasādessanti tesān tan bhavissati* "hitāya sukhāya Ayan tassa Bhagavato arahatò sammā sambuddhassa thūpò —ti Ananda bahujanó chittan pasadenti tè tattha chittan pasādetvā kāyassa bhédā param maranā sugatim, saggan lōkan uppajjanti—M P S v 26, 27

'If in respect of *thupas* any should set up flowers, scents,

<sup>1</sup> See Rhys Davids s 'Buddhist Suttas,' p 135

<sup>2</sup> *ibid* p 40

or embellishments, or should worship (them), or should (by such means) cause their minds to be *purified*,<sup>1</sup> such acts will conduce to their well-being and happiness. Ananda, many thinking "that this is *thûpa* of the adorable, the sanctified, the omniscient, supreme Buddha," compose their minds, and when they have caused their minds to be *cleansed*, they, upon the dissolution of the body after death, are born in a glorious heavenly world'

I now return to the doctrines of Buddhism, or the religion of Gôtama. It is defined by himself to mean "the path of immortality"<sup>2</sup> It acknowledges man's sinful nature—represents him as altogether sinful, and his heart 'deceitful' and 'desperately wicked'. It enjoins the necessity of regeneration, of subjugating the evil passions, and a thorough change of the heart. It says in plain words, that neither his extraction from the noblest of progenitors, nor the influence of education, will secure him salvation. It admonishes him to abstain from covetousness. It warns him against "the cares of life," to the neglect of religion, against pride and "self-righteousness, which make a god of himself,"<sup>3</sup> and against evil-speaking, lying, slandering, and unprofitable conversation. It inculcates all the virtues which ennoble the soul: patience, forbearance, forgiveness, charity, chastity, humility, gratitude, obedience, etc., etc. And these it sums up in one Golden rule which it enacts, 'Reverence to Parents, Charity to the Poor, Humanity to Animals, and Love towards all Mankind'

Whilst we are thus enabled to hold up some of its doctrines to the admiration of the world, it must, however, be borne in mind that the religion which has "immortality" for its end, seeks not the eternal joys of heaven, but the immolation of life,—the cessation from existence as "no good equal to it"—and the extinction of being as "the best thing,"<sup>4</sup> and that the observance of religion or *brahmacha-*

<sup>1</sup> *Pasadessanti*, 'cause to be purified or cleansed,' or to 'bring about a religious turn of mind'

<sup>2</sup> Dhammapada—Appamâda Vagga, § 1

<sup>3</sup> See Attanagalu Vansa, Pali Version

<sup>4</sup> Dhammapada, Sukha-Vagga

*niyā*<sup>1</sup> is not "perfect freedom," but a life of asceticism, fettered by restraints of no ordinary hardship. Buddhism, indeed, ignores what we call the "*soul*." It denies the existence of a *creator*. It knows of no being who may be called *Almighty*. According to its teachings, all the elements of existence are dissolved at death, and yet life transmigrates.<sup>2</sup> The greatest happiness is therefore devised to be *Nirudā*.

Upon each of these points I purpose to say a few words, and

1. Buddhism denies anything like the Brahman *ātman*, or own-self, or *paramātman*, 'eternal-self,' or what we call 'the soul.' It forbids us to say "*I am*," or "this is *I*." Man is composed of five *khandas*—'organized body,' 'sensation,' 'perception,' 'discrimination' (including all the powers of reasoning), and 'consciousness.' And it cannot be predicated of any of these, or of their attributes the 12 *ayatana*, which are 'the eye and the objects of sight, the ear and sound, nose and smell, the tongue and flavour, the body and touch,' 'mind or power of thought' and 'objects of thought'<sup>3</sup>—that they constitute 'ego.' Of each of the above, Gôtama teaches—'*I am* not this'—'*this* is not my soul'—'*na m'eso attā*'—'This is not a soul to me.' It is a nonentity. His words are "Priests, it should be distinctly known as a fact, that the *rûpa* or perceptible body is transient,—that that which is impermanent is (full of) sorrow—that that which is sorrow is not the (*self*) soul, that any thing which is not the *self* is 'not mine' 'It is not *ego*'—'*it is not my soul*'<sup>4</sup> It is simply 'existence' or life."

2. Life, according to Buddhism, had no intelligent Creator. It was the result of chance—not of design. It was the consequence of *Kamma*, 'good or evil merit,' produced by *avidyā* or 'ignorance'<sup>4</sup>. Here the creator is not an active agent. He represents nothing corporeal or spiritual. It is an abstract

<sup>1</sup> See Mahavagga

<sup>2</sup> See the Rev. D. J. Gogerly's Translation in the "Friend," vol. II, p. 87, *et seq*

<sup>3</sup> *Ib*

<sup>4</sup> "Ceylon Friend," April, 1830

quality, without itself a cause or Creator. One abstraction produces another abstraction. The last, a third, and so on—until we have ‘life,’ this form of human existence. Gôtama himself, according to a beautiful figure of speech in the Institutes of *Manu*,<sup>1</sup> compares man to a ‘mansion,’ and designates ‘the first cause’ by the name of *gahâ-kâraha*,<sup>2</sup> or ‘house-builder.’ But he exults with joy that the creature has risen above the Creator, and that the architect had no longer the power to build for him another house! The creature is thus not responsible to the “First cause,” which lays down no laws for his guidance, and is unable to do anything either for good or for evil. The Creator, as we have seen, does not control life’s existence. Indeed, he bears no more relation to man than the leaf does to the butterfly which leaves it after various changes. The creature, therefore, is the *Lord* over his own life. It was in accordance with such doctrines that Sîrisangabô, one of our ancient monarchs, exclaimed in offering his head as a propitiation, ‘I am the Lord over my own body!’<sup>3</sup>

3 Thus, there is no Supreme being who may be called *Almighty*. True it is that Gôtama is styled ‘the greatest of all beings,’ but his own conduct and doctrines show that he was not omnipotent.

It is stated in the *Parimibban Suttan* of the Buddhistical

<sup>1</sup> Institutes, cap vi §§ 76, 77.

<sup>2</sup> ‘Through innumerable births have I run, not discovering, (though) seeking the house-builder both - [is] sorrow O house-builder! thou art seen. Thou shalt not again use [for me]. All thy ribs are broken [by me]. The apex of the house is destroyed. [My] mind is inclined to *nibban*. [It] has arrived at the extinction of desire.’

*Note*—It may be remarked that *anehajutî samsaran*, which is in the accusative, should be treated as a noun in the vocative, owing to its connection with an intransitive verb. *Sandhivissan*, ‘I will run,’ is in the *bhavisanti* or ‘future tense,’ and not *conditional*. Owing, however, to a Rule by which the future takes an *ajatan* or a past signification [see Pânini, iii 2, 112, also Ballantyne’s *Laghu kaumudî*, p 314, No 799], both Mr Turner and Mr Hardy have correctly rendered this into the *ajatan*, in which sense the Commentator interprets it, *sansôrin* or *apara parin anuvicharin*. ‘My mind is inclined to *nibban*’ is, as I conceive, the nearest meaning which can be assigned to the words, ‘the mind has attained [to the knowledge of] destruction.’ See Mr Fausboll’s remarks on these difficult verses in his *Dhamma padan*, p 320, and the text at p 28 of the same work.

<sup>3</sup> Saka sannassa ahameva—*Attanagaluvansa*

annals that a being like *Buddha* who had attained to the sanctification of the four *addhipada*, may live any period of time, even a *kappa*, if he should desire it. But I need not tell you that this is a myth. When in "fourscore years" Gôtama's age had "attained the *fullest maturity*," and death stared him in the face, he was importuned by *Ananda*, his favourite disciple, "Lord Bagawa, vouchsafe to live a *kappa* " <sup>1</sup>

This was, however, an impossibility. Gôtama knew this, and it is, indeed, melancholy to observe the quibble to which he resorts. He answers "Afflict me not with unavailing importunity." *Ananda* could not believe his own senses, for what he had now heard militated against his master's doctrines of a previous day, and the former in language of remonstrance addressed Gôtama "Lord, *from thyself* have I heard, and *by thyself* have I been taught, that to whomsoever is vouchsafed the sanctification of the four *addhipada*, he may live a *kappa*, and *to thee*, Tathâgato, is vouchsafed that great power."

The Sage could not fail to perceive the force of *Ananda's* speech, not to call it *accusation*. He was driven to the necessity of making a reply, and he had no alternative but to resort to the paltry quibble of preferring a counter-charge against his accuser—viz that 'he had failed in *his* duty to make the request when the announcement of Gôtama's approaching dissolution was *originally* made.' What signified that he was late? If it was a proper request, and he had the power to grant it, the *time* at which it was made was of no consequence, and could by no means affect the granting of the application.

But, according to the very doctrines of Buddhism, not only is it not true that a timely application from *Ananda* would have enabled him to prolong his life even to the extent of a *kappa*, but it is also not true that any being had the power to do so. Buddhism recognizes *predestination*, and it is made to appear in the *Parnibban Suttan* that 'the ap-

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<sup>1</sup> Parnibban Suttan

proaching dissolution of Gôtama being irrevocably fixed, Mâra prevented Ananda from preferring his request' Now, predestination is inconsistent with the almighty power here laid claim to. Predestination pre-supposes the absence of power. It takes away volition. It restricts action. It circumscribes power. It renders "importunity unavailing." "Gôtama's appointed time had come." He himself had declared it at the close of his probational meditation. He himself had stated that at the particular period of his manifestation, 'the term human existence was one hundred years,' and that it appeared to be the proper age for his advent.<sup>1</sup> He could not, therefore, add a minute to his term of existence. For, he was not Almighty.

This was so plain and clear, that the bigotted advocates of Buddhism have given up the line of defence adopted by the Sage himself, and have resorted to a still more miserable quibble of supporting his statement upon verbal grounds. Both Nâgasena in the *Mihindappanna*, and Moggalliputta Tissa, the holder of the last convocation, in one of his *Vâdas*, states, that when Gôtama declared the power of one who had attained the four *iddhipâda* to live a *kappa*, or any part of a *kappa*, he only meant, in the ordinary acceptation of "kappa,"—"the *ordinary age* of man, which was 100 years." It is, indeed, true that *kappa* means "age," or "the period of existence."<sup>2</sup> But this is not its only meaning. Nor is this its ordinary acceptation. It also means an immense period of time during which the world itself lasts in each of its regenerations. Now, every one except an idiot, Nâgasena, and Moggalliputta Tissa, could perceive at a glance that Gôtama, in stating the *superior* power of one who had attained the four *iddhipâda*, did not refer to the inherent quality of humanity, the *ordinary age* of man, but alluded to what *ordinarily* man did not possess—a power to *prolong* life to the extent of a *kappa*. If, therefore, this meant "any period of time within the age usually allotted to men"—which, however, Ananda himself clearly ignores by his reiterated appli-

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<sup>1</sup> Buddhavansa

<sup>2</sup> Gogerly Wilson and Spiers

cation, and Gôtama as clearly by his reply—that Sage laid down an absurdity. He declared what every idiot knew. He pronounced that, to be the reward of a particular kind of sanctity, which was simply an inherent quality of every man, however sinful. If, again, such was the meaning which Gôtama intended to convey, nothing could have been easier than to silence Ananda at once. For, at the time he importuned Gôtama to live a kappa or half of a kappa, Gôtama had, in point of fact, lived a much longer period than half of man's age.

4 From this digression I return to the subject, and to the *Ontology* of Buddhism. Although hells without number have, without a Creator, sprung up for the punishment of the wicked, yet it is not the sinner who is punished in them. Although Buddha has often declared his own identity with certain characters in the Jâtakas,<sup>1</sup> yet all this is not supported by his doctrines. According to those doctrines, the *nama* and *rûpa* which constitute this life are not identical with the *nama* and *rûpa* of the life hereafter.<sup>2</sup> One being therefore suffers for another. One's sins are visited upon another. The sinner and the sufferer are not therefore identical. 'If there is a dissolution of all the elements of existence at death, it follows that there is no hereafter, and no future world to that existence.'<sup>3</sup>

5 Yet the doctrine of Buddhism is, that life transmigrates, and that everything changes constantly from man to beast, from beast to fowl, and from fowl to creeping things. There is therefore an eternal cycle of existence. The law of merits and demerits alone causes the degree of happiness or misery of all beings. This also is full of uncertainty. Though merits are said to be more powerful than demerits, and however abundantly a being may perform meritorious

<sup>1</sup> *e.g.* At the close of *Appanâha Jâtaka*, Buddha says —“The former unwise merchant and his company are the present *Devadatta* and his disciples, and I was then the wise merchant.”

<sup>2</sup> *M. v. d. oppanna.*

<sup>3</sup> Hardy's *Eastern Monacism*, p. 396



deeds, yet upon his worldly dissolution he can have no hope of happiness in an after-birth, for the demerits of a former existence might outweigh the good deeds of this life. He dies, therefore, "without hope," and, as we have already said, "without God."

Now, as already remarked, no religion has worked so great a revolution—no creed has had so many votaries—no faith has lasted so long a period, as Buddhism. Yet no religion is calculated to create a greater despondency in the human mind than Buddhism. Like the religion of the Christian, Buddhism may, perhaps be "the bond of charity," "the curb of evil passions," "the teacher of morality;" but, decidedly, it is *not* "the consolation of the wretched," the support of the timid," and "the hope of the dying." There is nothing in it to cheer "the weary and the heavy-laden." There is nothing to give a hope to the guilty. There is nothing to encourage the penitent sinner. No encouraging words, such as "Him that cometh to me I will in no wise cast out," are to be found in the Pitakattaya. No promise of forgiveness gives the Buddhist a hope of salvation. No "knock, and it shall be opened" welcome greets his ear. On the contrary, everything in the Buddhist Bible is calculated to alarm him. This in the language of Buddhism is indeed a state of things "full of evil, misery, and pain." Yes,—to one who has no notion of an eternal existence hereafter—to whom God hath not revealed by His Holy Spirit the unspeakable joys of heaven, *Life* is a dreary waste, existence is devoid of those fascinations which the Christian alone feels, and heaven is not a place of "rest," but a temporary habitation of enjoyment. In vain, therefore, are the efforts of a Missionary of the Cross to win the souls of the Buddhists by presenting before him scenes of heavenly bliss. Talk to him of 'that holy calm'—'that sweet repose'—'the Cherubim and the Seraphim that continually do cry, Holy, holy, holy, Lord God of Sabaoth'—of the throngs of lovely angels, who bow "towards either throne"—'with a shout

Loud as from numbers without number, sweet  
As from blest voices, uttering joy'

Speak to him of 'Crowns of glory' 'inwove with amarant and gold'—of 'the hallelujahs of the glorified'—'the troops of sister spirits arrayed in the purest white'—of 'the ceaseless songs of sweet music' Set before him in the most glowing language of poetry 'the palms of conquest'—'the beatific vision' and 'beatitude past utterance' Picture to his mind's eye 'the sense of new joy ineffable diffused—love without end, and without measure grace'—'the near communion with God,' and the 'bright effluence of bright essence increate'—all appear to him infected with blemish, imperfection, and impermanence—all appears to him "foolishness," aye, "the baseless fabric of a vision which leaves no wrack behind!" All *heavenly* to him is all what *earthly* is to the inspired Preacher, "vanity and vexation of spirit"—and why? Simply because *Heaven* to the Buddhist is not what it is to the Christian—

'The end of care, the end of pains'

Existence in the eye of Buddhism is nothing but misery It is connected with disease, decay, and death It is subject to 'grief, wailing, pain, anguish, despair, and disappointment' It resembles a blazing fire which dazzles the eye, but torments us by its effects There is nothing real or permanent in the whole universe "Everything perishes"

6. Nothing then remained to be devised as a deliverance from this evil but the destruction of existence itself This is what the Buddhists call *Nirvana*

So far as I can understand this abstruse doctrine, it is not Absorption Viewed in every light in which the subject may be considered, and tested by all the definitions and arguments contained in the Canonical works on Buddhism, *Nibban* is (to use an expression of Professor Max Muller) *Nihilism*, the annihilation of existence, the same as the extinction of fire. That such is the fact appears also from the *pragna paramita*, and the Metaphysics of Kasyapa It is, moreover, proved by the very nicknames which the Brahmans apply to their Buddhist opponents, viz *Nastikas*—'those who maintain destruction or nihilism,' and *Sunyavadins*—'those who maintain that there is a universal void'

A difference of opinion exists,<sup>1</sup> and that difference has arisen from the mode of teaching adopted by Buddhists, and the figures of speech contained in Buddhist works. As “nothing” or *Nihilism* is said to be a paradise or *immortality*, and he who denies a deity is himself deified,—*Nibban*, which has no locality, is compared to a “City.” From a belief that the subject is not easily comprehended, it is said ‘none could *perceive* it except a sanctified *Arahanta*’ When people denied the truth of this doctrine, it was necessary to make a strong affirmation to the effect that ‘*Nirwana* is’ These are, indeed, expressions which, without being retracted or explained, compelled even *Nagasena* to declare ‘the doctrine of Nibban was beyond all computation a *mystery*’

Such briefly are the most important of the doctrines of Buddhism. And we shall now turn to the remaining point of inquiry —

### III — WHAT ARE ITS PROSPECTS ?

There are, indeed, good grounds for believing that Buddhism will, at no very distant period, disappear from this Island. There is, moreover, a hope for Ceylon, which, alas ! we have not for India. The two countries are, in this respect, at least, differently circumstanced, and the difference is too wide to expect for both the same results from missionary labours, or to predict the same period of time for their conversion to Christianity. The hope for Ceylon arises from various considerations, and we shall here notice the influence of Caste on religion. It is a fact that the Singhalese are not so much attached to the system of *Castes* as their neighbours on the Continent of India. Caste exists in Ceylon, but with greater force in India. Here it is a mere Custom, there a part of the Hindu national Institutes. Here it is more political than religious, there more religious than political. Here no man loses his Caste by the adoption of a new faith—there the Brahman becomes an utter outcast

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<sup>1</sup> There is much doubt in the world relative to *Nirwana* — *Mulindappa Pannasa*

by changing his creed Though demurred to at first in a well-known Hall by the higher classes of the Singhalese, we nevertheless find all castes and classes meeting together in the jury box with the greatest harmony All alike sit on the same form in our Christian Churches, and all alike partake of the same cup, the wine that is distributed at the Lord's Supper Wellales now follow different trades, which were anciently restricted to the lower orders, and occasionally marriages take place between persons of different castes Caste is thus losing its iron grasp on the affections of the Singhalese Although in many parts of the Island these changes take place unperceived and unreflected on by the people, yet in others, where they are fully alive to the innovations which affect their social condition, have we frequently heard the exclamation, "This is not surprising—it must take place—Buddha himself has declared it" Yes,—that great sage, like Mahomet, with a foresight and penetration of mind which deserve commendation, predicted the change the abolition of caste His words were, "at a distant period" (and now more than twenty-four centuries have elapsed from the date of the prediction) "princes will confer offices on mean people The nobles will have no means of support They will therefore give their children in marriage to the mean, and thus confusion of castes and classes will be the result The low will become high, and the high low, and the nobles will be dependent upon the mean!"<sup>1</sup>

Combined with this state of things, which affords a help to Christianity, is the absence in the Buddhist mind of that warmth and fervour in behalf of his faith which exist in the votaries of other religions The Buddhist looks upon Christianity without jealousy—nay, more, there is a disposition on his part to conform to the religion of the Bible along with the faith of his forefathers Neither is this feeling a creature of modern and enlightened times So far back as the age of the great Asôka, the liberal monarch of Asia,

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<sup>1</sup> Saddharmaratnâkara

we find that far from any hostility being shown to other religions, Buddhists actually honoured them. Thus, in one of the inscriptions of that Buddhist sovereign, we find it declared that 'there are circumstances where the religion of others ought to be honoured, and in acting thus a man fortifies his own faith, and assists the faith of others. He who acts otherwise diminishes his own faith and hurts the faith of others.'<sup>1</sup>

Among the many helps to conversions to Christianity in this Island is the great desire manifested among the Singhalese to be instructed in European science and literature.

Now, Buddhism mingles religion with science. The law of earthquakes is taught in the same books which contain admonitions for the salvation of man. The means for the attainment of *Nibban* are pointed out by the same teacher, who propounds that *eclipses* are caused by the monsters *Rahu* and *Khetu*. The doctrine of the earth being a firm flat, around Mount *Meru*, and twice seven circles of mountains and seas, rests upon the authority which inculcates *Sila* as the highest religious duty. The same *dhamma* which teaches that man's soul is a nonentity teaches also that the earth rests on water, water on wind, and the wind on air. These religious propositions are again so interwoven with the *physical* that we cannot well sever the one from the other. The overthrow of one must therefore affect the stability of the other. If one can be disproved, the other will share in that result. Many have already detected the errors in the Buddhist works. Already there are many who are converts to the European doctrine of 'the rotundity of the earth,' and the native mind is even now prepared to reject the absurdities upon this point in the legends of *Gôtama*. Already many Buddhists have rejected some books which their forefathers regarded as works of authority—already there are men who, though not Christians, yet disbelieve that the hollow on Adam's Peak was an impression left by *Gôtama*,

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<sup>1</sup> Gurnar Inscript. in Bl. A. S. Journal

and, already they are impressed with the impropriety of *Idol-worship*, and even orthodox Buddhists doubt that it was sanctioned by Buddha

The English schoolmaster is abroad The village *Pansals*, in which were hitherto congregated the youth of the surrounding hamlets, are deserted The priesthood are thus deprived of their *Ebittayas*, those "bit-boys" who once formed their proud retinue But the children, on the other hand, are better educated in Mission Schools, where, in addition to elementary instruction, they learn the Word of God

Thus it cannot be doubted that, with the growth of intelligence, and the increase of scientific knowledge, the Singhalese will, ere long, perceive the errors of Buddhism, and that the detection of one error will lead to the discovery of another, and another, until at last the people will not only be constrained, but prepared in all soberness, to adopt the religion of the Bible

A powerful means by which Buddhism is failing in the stand it had originally made in this Island is the discouragement which is offered to the native Pundits They do not, under the British Government, derive any of the benefits or enjoy the privileges which were conferred on them in a by-gone day. The priesthood, from want of adherents to their faith, are more occupied with secular concerns than with the study of their scriptures The books, too, are getting very scarce, and copyists still more so "This process of decay," says Mr Hardy, "is already apparent in Ceylon<sup>1</sup> There being no outward stimulus to exertion, the priests exhibit no enthusiasm of study, and many of them are unable to read at all"—I believe he meant *the Pah works of Buddhism*

Another and yet more important cause affecting the state and prospects of Buddhism is the dissemination of Christianity through the agency of the missionary. Many who were Buddhists when they first entered the Mission Schools

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<sup>1</sup> Eastern Monachism, p 366

have become convinced, in the course of their education, of the errors of their religion, and of the truth of the Gospel, and have consequently abandoned their early faith and are now employed in the work of the missions, teaching their convictions to others, and preaching the Word of God. That same zealous missionary from whom I have just quoted says, and says it conscientiously and correctly—"I see before me looming in the distance a glorious vision, in which the lands of the East are presented in . . . , holy, and free"<sup>1</sup> Indeed, there is a ray of light which will ere long burst into full day. Christianity is planted in the households of the Singhalese and in the hearts of the people. Its influence, though silently progressive, is yet felt in our everyday intercourse with our . . . . The success of the missionary may be traced in the progressive change in the Singhalese mind.

Already there are thousands of Christians, *true Christians*, of all denominations, whether Roman Catholics or Protestants, who are not ashamed, as are the Hindus of Asia, to take up the cross of Jesus, and amidst their bigotted clansmen, to avow their belief in Him who for our sakes came down as the son of a carpenter, and had for His associates the poor fishermen of Galilee. But "however scanty may be the outward evidence of actual conversions," as remarked by Sir Emerson Tennent, "there are symptoms perceptible which afford good grounds of hope for the future."

Gôtama himself, with a penetrating mind and a capacious intellect, which take in not only the subtle philosophy of his creed, but what we are here called upon to admire the most, all the encouraging signs of the passing times, and the hopeless prospects of the future, predicted the downfall of Buddhism. He has given five signal epochs for the ascertainment of the declension of his doctrines. They are the following. The first, when the means by which the paths to Nirwana are attained, will be lost, the second, when the observance

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<sup>1</sup> Hardy on Buddhism, p. xiii

of the precepts by the priesthood will be neglected, the third, when the greater part of the doctrinal writings, together with the Pali language in which they are written, will disappear, the fourth, when the priests will continue to degenerate, that is to say, they will begin to take life, and to plough and sow, and to walk about with a strip of cloth on their arms as a mark of their order, and the fifth, when Buddha's relics will disappear altogether<sup>1</sup> For the consummation of all this, Gôtama has given the same period of time which God in his mercy has assigned for the manifestation of the Saviour—"forty centuries or 4000<sup>2</sup> years" Bold assertions! Extravagant hope! Yet it is not a little remarkable that more than half of this period has already elapsed Two thousand four hundred and forty-nine years may seem to us earthly mortals, whose 'days' are 'as a shadow that passeth away,' or, 'as it were, a span long,' an immense long period of time Yet in the sight of Him 'a thousand years are but as yesterday,' that which is 'past' is 'as a watch in the night' He allowed 4000 years to pass before he produced "the seed of the woman" to "bruise the serpent's head" It was, nevertheless, "in the fullness of time" Twenty-three centuries, then, during which Buddhism has flourished, may not be a matter for surprise "Buddhism, like all the ancient religions of the world, may have but served to prepare the way of Christ by helping, through its very errors, to strengthen and to deepen the ineradicable yearnings of the human heart after the truth of God"<sup>3</sup> Of the predicted time, however, a period of nearly seventeen centuries still remains, and although the Buddhist books have not been lost, and the Pali language (which will form the subject of my next lecture) is still in a high state of cultivation, it is, nevertheless, certain that the extinction of Buddhism will take place before the remainder of the term

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<sup>1</sup> Saddhamaratnâkara

<sup>2</sup> Some of the Ceylon books represent this as 5000 But it is supposed to be a mistake

<sup>3</sup> Prof Max Muller's Sanscrit Lit p 32



shall have been added to the bygone period. And, with the signs of the times to which I have briefly adverted, we may reasonably anticipate the speedy arrival of that time when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,' when Jesus with his saints shall commence his reign of a 'thousand years,' when the nations will worship the one Jehovah, and when 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea'

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## LECTURE SECOND.

DELIVERED IN THE HALL OF THE COLOMBO ACADEMY,

*On the 29th November, 1861*THE BUDDHIST SCRIPTURES AND THEIR LANGUAGE,  
THE PALI

FORTY-FIVE years before 'the conventional era' of the Singhalese did Gôtama proclaim the tenets of Buddhism. That religion, which was decidedly a modification of Brahmanism—devoid of its mystery, inhumanity, intolerance, and exclusiveness, and founded by a Kshatriya prince—was not long before it spread amongst the people, and became the State creed of the *Mayhuma dèsa*. Kings were amongst his first disciples, thousands of Brahmans and fire-worshippers were reckoned amongst his votaries, and nobles, merchants, and itinerant traders formed his most attentive congregations<sup>1</sup>. Patronized by princes, supported by nobles, and encouraged by the State—the Sâkya fraternity soon increased in numbers, enjoyed a much larger share of freedom than other denominations of ascetics, and exercised far greater privileges than even the Brahmans or the laymen of the realm<sup>2</sup>.

With such adventitious aid, Gôtama's doctrines were speedily disseminated far and wide. They went early into

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<sup>1</sup> See Papanchasudamya, vol. iii p. 482. Here as elsewhere the references are to the writer's own MSS.

<sup>2</sup> Mahâ Vagga of the Vinaya Pitaka.

*Pachchanta*<sup>1</sup> beyond the confines of the *Magghima dēsa*. Wherever they went caravan-keepers carried the glad tidings of the new Teacher, merchants enlarged upon his virtues, and itinerant traders related his doctrines. Great was the joy of those who were brought to the knowledge of the word "*Sādhū*!" "*Sādhū*!" exclaimed all who had heard it. Those who had come under its influence lost no time in following the sage. Kings deserted their thrones, governors and chieftains their high trusts, nobles and ministers their avocations, and all their happy homes, wives and children—for the yellow robe of the Sakya 'mendicant'—*bhikkhus*<sup>2</sup>. Thus, at no distant period from their first promulgation, the *dhamma* became the household words of the people, the theme of the traveller, and the topic of epistolary correspondence between princes.

Although it is stated in the *Buddhavaṇsa* that Gôtama, prompted by 'a misgiving common to all Buddhas,' was at first 'reluctant to proclaim the dhamma,' yet there seems to be no foundation for this assertion. For, as it is also stated, "he was destined<sup>3</sup> to save multitudes." He was essentially *Satta* 'the teacher.' His peculiar vocation was to convert. No part of his career contradicts the belief that he was most solicitous for the dissemination of his *dhamma*. His whole life, after he had become Buddha, was devoted to its proclamation, its elucidation, and its exaltation. Seeing that 'the harvest was great, but that the labourers were few,' he directed that 'no two priests should take the same road.'<sup>4</sup> As an encouragement to the first missionaries he declared that there were beings whose love for religion was not wholly extinguished, that their natural reluctance to hear the dhamma would vanish, and that there were others who could master it.<sup>5</sup>

<sup>1</sup> This word is used to express 'the boundaries of which are given in the *Maha Vagga*'

<sup>2</sup> *Arhṣakā* or *Sanyutta Nikāya*

<sup>3</sup> *Buddhistical Annals* by Fournour—*Buddhavaṇsa*, p. 42

<sup>4</sup> *Maha Vagga*, lib. 1, p. 12

<sup>5</sup> *Ib.*

To render moreover his religion agreeable to the people, Gôtama even relaxed the rigid rules of discipline which he had at first enacted. He altered them to suit the circumstances, and also the prejudices of men. Where ordination could not be conferred without the intervention of *ten* priests, he reduced the prescribed number by *one-half* in favour of foreign countries. Where a village was rugged, stony, and overrun with brambles and thistles, the priests were permitted to wear thicker shoes than usual. Where bathing was rendered necessary more frequently than was allowed, as in the case of the priests of Ougeni, he relaxed the rule in their favour. Where the use of skins had been prohibited, an exception was made in favour of those who had a national predilection for their use<sup>1</sup>

Such were the expedients adopted by Gôtama for disseminating Buddhism amongst the people. Yet the happiest device of all was to reject for his doctrines the sacred language of the Brahmans, and to adopt the vernacular dialect of his time, the Pâli.

The account given by the Singhalese of their sacred Buddhist books, which receive the appellation of *Pittakattâya* and the *Atthakatha*, is, that at the first convocation, which took place in the eighth year of King Ajâtasatta's reign (543 B.C.), the now existing orthodox version of *Pittakattâya* was rehearsed according, as the Brahmans say, to their *Sruti*,<sup>2</sup> and was defined and authenticated with such care and precision, as to fix the very number of syllables which it contained,—that certain comments called the *Atthakatha* were made at the same time, that at the 2nd and 3rd convocations, the *Pittakattâya* was rehearsed with a view to the suppression of certain schisms which had sprung up, and additional *Atthakathâ* were delivered, exhibiting the history of Buddhism

<sup>1</sup> *Mahâ Vagga*, p. Rhu

<sup>2</sup> 'What they have heard with their ears'—so likewise the Buddhists say with regard to a portion of the *Pittakattaya*. —*Evamme sutan ehan samayan*.—'So it was heard by me at a time'

between each preceding convocation, and that they were all preserved in the *memory* of succeeding generations<sup>1</sup>

It is moreover stated that the entire body of doctrines was afterwards brought into Ceylon by *Mahindu*, and orally promulgated by him upon his mission to Ceylon to disseminate Buddhism in it,—and that the doctrines contained in our present voluminous records were orally perpetuated by the priesthood in Ceylon until the reign of King Valanganbâhu (104—76 B C), when ‘*for the first time* they were committed to writing’<sup>2</sup> It would also seem that these writings were afterwards consulted [412 A D] by Buddhagôsa for his compilation of the *Atthakathâ*, which were not then extant in Asia<sup>3</sup>

I have examined the original expressions in the Pali records<sup>4</sup> which authorize the above summary, and, I confess, there is scarcely anything in the import of them hostile to the belief that the Buddhist doctrines, like those of Mahomet, had a written existence in Asia at the same time that portions of them were committed to memory, which is not disputed

*Memory* and *Writing* being means by which both words and actions are perpetuated, and there being a great analogy between the mental and physical process by which this is effected,—it is not strange that nearly all acts in reference to them are found so expressed in metaphorical language as to render a double interpretation possible Yet there are indeed certain expressions which may be more reasonably traced to a *written* than a memorial preservation of the word Apart from the evidence deducible from the phraseology<sup>5</sup> of the scriptures themselves, we obtain most ample testimony from the inadvertent admissions of Buddhist writers,—that the doctrines of Gôtama were reduced to writing from the commencement of the Buddhist era, if not in the very lifetime of the sage

<sup>1</sup> See *Buddhistical Annals* by Turnour in *Journal B R A S*, for July 1837

<sup>2</sup> *Mahavansa*, p. 207      <sup>3</sup> *Ib.*, p. 251

<sup>4</sup> The *Sumangala Vilâsini* and the *Mahavansa*

<sup>5</sup> Most of the words are the same in the Sanskrit, and I find Prof. Goldstucker has correctly defined them in his *Panini—his place in Sanskrit Literature*—pp. 13—66, a work which I have only seen after the preparation of this Lecture

Against this position, which may be supported by various circumstances and considerations, it has been asserted that the Buddhist scriptures mentioned "cannon" and "fire arms," and spoke, though in the language of prophecy, of *Ionians* and *Asoka*, and, therefore, they were written *after* the invention of gunpowder, and *posterior* to the Greek domination in Asia. As for the 'invention of gunpowder,' its date is not ascertained, yet, granting that it was not known before the time of Petrarch and Boccaccio, it may be affirmed that "fire-arms" are not mentioned in any of the canonical works of Buddhism. We read of cavalry and infantry, of horses, elephants, and chariots, of bows, arrows, spears, javelins, targets, and swords, but not a single word about "guns" or "gunpowder", and I may remark that the very name for gunpowder does not exist in the Pali language. The work, however, which contains the expression referred to, is the *Malalangedara Vattu*,<sup>1</sup> another version of the *Lahita Vistara*,<sup>2</sup> which, I need scarcely observe, is a recent work, and, as its very name implies, 'a glowing exaggeration.'

As to the inference sought to be deduced, viz that the *Yavanas*—who were "a head-shaving race"<sup>3</sup>—were *Ionians* or Bactrian Greeks, who could only have been known in Asia after the conquests of Alexander the Great,<sup>4</sup> it is indeed unfounded. Few subjects connected with the history and chronology of the East are capable of more satisfactory proof than that the *Yavanas* or *Yonas* had been known before Gôtama Buddha.

The identification of Yavana with Mahomedans, is indeed open, in the opinion of Professor Wilson, to the objection, that the former are mentioned in works prior to the Mahomedan era.<sup>5</sup> In one of Asoka's inscriptions, the *Gûnar*, *Antiochus* is called the *Yona Raja*, "the King of the Yonas." The *Milindapprasna* speaks of *Milinda* as a *Yôna King*.

<sup>1</sup> See American Oriental Journal, vol. iii p. 32

<sup>2</sup> Bengal As. Journal, 1854, p. 614

<sup>3</sup> "Sagara made the Yavanas shave their heads"—Vishnu Purâna, iv. 3

<sup>4</sup> Prof. Benfey's article on India

<sup>5</sup> Wilson's Hindu Theatre, vol. ii p. 179

Whether he be identical with *Menander*, and the Yônaka country with *Euthydema*,<sup>1</sup> remains to be proved. From the *Mihndapprasna*, however, we learn that Milinda was born at *Kalasi* in *Alusaddo*, 200 *yojanas* from Sagal, and that Sagal was only 12 *yojanas* from Cashmir.

Isidorus also mentions Sagal and Alexandria in the same sentence, and from the *Mahawansa*, moreover, we learn that *Alasadda* or *Alasanda* was the capital of the Yôna country. The mention of *dîpa* or "island" in reference to Alasanda, in one of the passages above referred to,<sup>2</sup> presents, however, no valid objections against its identification with *Alexandria*, for Pali writers and Buddhists in general, like the ancient Greeks, had a very vague notion of the geographical position of countries.

Perhaps, the *Mihndapprasna* as well as the inscriptions do not furnish conclusive proofs on the subject, since they were composed clearly after the date of *Aśoka*, who is expressly mentioned there<sup>3</sup>—nor indeed are the *Nāṭakas* of much value for the same reason,—but the same objection does not apply to *Manu*, or the *Mahā Bharata*, in both which ancient works the *Yavanas* are expressly mentioned.

Now, according to the Pali Annals, the latter work existed before the Buddhist era. This has been however doubted, but I believe there is not the same misapprehension as regards the Buddhist era itself. Whether the Buddhist annals came into existence after or before the death of the sage, signifies nothing, for if it can be shown that Buddha, whose age is pretty clearly established,<sup>4</sup> had spoken of the *Yavanas*, their identification with the Bactrian Greeks must indeed fall to the ground. Mr. Turnour intimated this in his elaborate introduction to the *Mahawansa*, but failed to adduce any proof, and this omission has led Orientalists to doubt the statement of that eminent Pali scholar, viz. 'Yonas were mentioned long anterior to Alexander's in-

<sup>1</sup> Vide Wilson's *Asiana*, p. 230.

<sup>3</sup> See, *The Friend*.

<sup>2</sup> From the *Mihndapprasna*.

<sup>4</sup> Turnour's *Mahawansa*, p. 4.

vasions in the ancient Pali works. It becomes, therefore, a pleasing duty—and it is no less my privilege—to cite the authority referred to by Mr Turnour. It is the following from the *Majjhima Nikāya*, where Gôtama is stated to have asked with special reference to the distinction of *Aryas* and *Dāsya*s which had gained ground in the “foreign countries,” such as *Yôna* and *Kāmbôja* —

‘Assalāyana, what thinkest thou of this? Hast thou (not) heard that in *Yona* and *Kamboja* and in other foreign countries, there are various *Ayyas* (superiors) and *dasas* (inferiors), that superiors become inferiors, and inferiors, superiors?’

Whilst the authority above quoted satisfactorily explains the reason why, as in the *Hero* and the *Nymph*, Kalidāsa has applied the term *Yavana* to ‘menial females,’ it also proves that the *Yavanas* were anti-Buddhistical.

Since, however, it is expressly stated that the Buddhist doctrines, as well as the Vedas, were *memorially* preserved, the existence of *writing* itself at the date of the Buddhist era has been doubted by some.<sup>1</sup>

Great as was, and is the value set upon memory, and great as was the extent to which that faculty was anciently taxed by Oriental nations, yet we should not infer that writing was not known in Buddhistical Asia, as the Greeks concluded from the fact of the Hindus having administered justice from memory.<sup>2</sup> Nor should we be led away with the belief that it was possible for man to retain in memory the *Pittakattaya* with its voluminous Commentaries. The question is not whether it is possible, in the abstract, to commit a thing to, and retain it in, memory, but whether it is possible to do so to the *extent* which the *Pittakattaya*, etc., would indicate. A porter may carry a heavy load, but it is *not possible* to bear the weight of *Adam’s Peak*. We may hear a rat squeaking at the distance of a few yards, but

<sup>1</sup> See Prof. Max Muller’s *Hist. of Sanskrit Literature*

<sup>2</sup> Strabo, xv. 53



it is impossible to do so at the distance of as many hundred miles. So likewise with our other faculties, for instance the memory. The matter in St Paul's Greek Epistles which Beza committed to memory, or that of the sermons which the Guianies could repeat with fidelity, bears indeed a very small proportion to the *Tepitaka*. If the Druids, who carried in their memories a large number of verses, the whole extent of their twenty years' learning, cannot by any means approach the contents of the English Bible, which is less than *one-eleventh* of the Buddhist Scriptures. If the poems of Homer, which extend to but 30,000 lines, were recited from memory, we ought to bear in mind that they are [2,000,000, — 30,000 =] less than a sixty-sixth of the Buddhist works, the greater portion of which, being in *prose*, could not, moreover, tender that aid which the rhythm of poetry had afforded to the rhapsodists.

Now, reliable history furnishes us with no account of such wondrous feats of memory as are stated in Hindu and Buddhist writings. There are none such recorded in our Holy Scriptures. From all that appears in the Bible, the mode by which,

‘—we, by tracing magic lines, are taught  
How to embody, and to colour thought—’

was known before the Israelites left Egypt [1491 B.C.], or, in other words, *writing* was used at a time when its existence among the Hindus does not clearly appear. Neither does it appear from the Holy Scriptures that memory was made the Tablet of any of its doctrines, ‘*write thus*,’ ‘*said the Lord unto Moses*,’—and why?—‘*for a memorial*,’ that it might not be forgotten,—and where? *in a book*—Exod. xvii. 14. The Ten Commandments were not only *proclaimed* by the voice of God, but were engraved (*written*) by Him on Tablets of stone. The author of the book of Exodus “took the book of the covenant and *read* it in the audience of the people.” He furthermore *recorded* all that was revealed to him by God in *books*. Man's memory was not thus regarded as unerring or sufficiently stable to

dispense with a *written record*. The old Pali proverb *Su-chi-pu-li mutto katan pandito bhavēyya*, is indeed well known.

Buddhistical Annals, moreover, prove beyond all manner of doubt that in the lifetime of Gotama, not only was *writing* practised (1), not only that Buddhist doctrines were conveyed by means of it to different countries (2) (3) (4), not only that laws and usages were *recorded* (5), and that little children were taught to *write* (6), but that even women were found able to do so (7). The various passages which authorize the above statement also prove that the character used at the period above indicated was the *Nagari*.<sup>1</sup>

A question still remains for investigation, and which it may be convenient to dispose of here—what *materials* were employed for the purpose of writing at the period of the Buddhist era? All Orientalists know that palm leaves were used in connection with writing. We are also accustomed in this country to examine ancient *titles* engraved upon metal. Numbers of these were also found in excavations in different parts of Asia. The Royal present from Bimbisara to Pukkusati was written upon a gold plate of 6 feet by 1½ (see Extract No. 2). This costly material, however, was selected to enhance the value of the gift, and to give weight to the opinion concerning the virtues of Buddha, whom he introduced to the notice of his friend. This, therefore, may be regarded as the exception and not as the rule. For gold could not have been easily procured by poor scholars, and still poorer mendicant priests. Copper and other metals, though less costly than gold, were yet selected only with a view to perpetuate state documents, *e.g.* King Parakkrama bahu [A.D. 1200] made it a rule that 'when permanent grants of lands were made to those who had performed meritorious services, such behests should not be evanescent, like lines drawn upon water, by being

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(1) Mahā Vagga (2) Papancha Sudāmiya (3) Mahā Vagga (4) Maha Kappina Vatt (5) Sumangala Vilasini (6) Mahā Vagga (7) Dampīa Atuva

<sup>1</sup> See the description of this character in reference No. 2

inscribed upon *leaves*—a material which is subject to be destroyed by rats and white ants—but that such patents should be engraved on plates of copper, so as to endure long unto their respective generations’

Copper is, moreover, an unwieldy substance. It could not be written upon with the same facility that we now experience in tracing a pen on paper. Except by engraving, no lasting impression could be made upon it, and . . . was by no means practicable. It could not keep pace with the current of thought. Ordinary writing could not be effected by its means. If the Indians had a Pope who corrected a single line 70 times, the engraver would doubtless have had to perform a work of no ordinary labour! Inferior metal was not, therefore, the substance upon which the Poet and the Scholar drafted compositions. In Ceylon, every Pansala which is identical with the Indian *lpi sālā*, has a sand-board, and this is used by poets for composition, and by children for exercises in writing. An author, while composing, usually wrote *first* on these tables, for the convenience of making alterations, but when he had perfected his composition, the same was, it may be presumed, transferred to a more durable substance than the *Velipila*.

For the preservation of one’s writing a more permanent material was required than the sand, or tablets of wax. Strips of wood and bambu were used, and the use of the latter probably led to the invention of *paper* in China from reeds. Yet paper, whether known at this time or not, was not used by Orientals, except by the inventors themselves. In the Hindu mind there was, as it is still seen, a feeling of aversion to paper. Books written on paper were probably in ancient times, as they are now, not generally used in Asia. Nor have we any reason to believe that paper was known in India at the Buddhist era. But skins were. It should again be borne in mind that originally the Hindus were no slavers of animals, and though the hides of the antelope, etc., came into use gradually, and though animal sacrifices, doubtless, produced a good deal of skins, yet there is no mention of hides as a *writing material*, and Buddhism, too, sets its face

against all animal slaughter and the use of 'Sheep-skin, Deer-skin, and Goat-skin,' which were originally forbidden as coverlets, were only permitted in foreign countries, where the prohibition might be an impediment to the free dissemination of Buddhism. It may thence be concluded that some other material was employed for ordinary writing. Cloth, doubtless, formed one of the common substances for writing upon, as we find it even at the present day in the Burman Empire, and M. Burnouf gives a story from the *Dugy Avadana*, of the Nepal works, to the effect that Bimbisâra sent to Rûdrayâna, King of Rôruka, a portrait of Gôtama on cloth, with the Buddhist formula of refuge written below it.

Though, perhaps, this is one of the Fables which were invented by the Heretics, who had seceded from the Buddhist church, yet the fact that cloth was used in early times as a writing material may be relied upon. And it would seem from the travels of the early Chinese pilgrims, and the mode in which Buddhist doctrines were circulated, that some other material besides cloth was used for the ordinary purposes of writing, and this we are expressly told, in reference to the correspondence of Bimbisâra and Pukkusâtî, was on *panna* or 'leaf', and the discoveries in the topes of *Nandâna* and *Hidda* show that the *Tuz* leaf was used for Inscriptions in the Bactro-Pali character. It was, however, not this that was anciently used for writing purposes. Neither was it 'the lotus leaf as smooth as a parrot's breast,' which Kâlidâsa in his *Sakuntalâ* puts in the hands of the chief heroine of the play to write her love-letter on. Nor, indeed, was it the birch-leaf which the same poet in his *Vikramorvasi* places in the hands of *Urvashi* as a suitable material on which to inscribe her epistle. The latter, says Prof. Max Muller, is used in the sense of a "leaf or sheet of paper." And this indicates clearly that Kâlidâsa wrote long after the Buddhist era, and long after the Egyptian papyrus had been known to the Asiatics.

That the leaf, however, which was anciently used by Asiatics for ordinary writing was the *Talipot*, or the "ola," appears from the very language of Gôtama Buddha, and the

instrument for writing was the *Panna-Suchhīya*, 'leaf-pin,' or *Stylus*. From a Tamil work which Mr William Ferguson quotes, in his interesting work on the Palmyrah Palm, it appears that the 'oldest Hindu author, *Pannu*, mentions writing on *ōlas*' I may also mention what Pliny states, that the most ancient mode of writing was upon the leaf of the Palm tree and the ola is expressly mentioned as an ordinary writing material in the Buddhist annals.

From an investigation into the question whether the Buddhist doctrines had a written existence from the very commencement of the Buddhist era, I return to the question of the dialect in which they were originally expressed.

Upon the authority of the Tibetan annals, Mons de Korois names several languages into which the Buddhist Scriptures were early translated, but distinguishes one as Tathagata's "own language." The earliest Pali Grammar of Kachchayana, which is indeed extant in Ceylon as well as in Burmah, also refers us to the "language of Buddha," for the elucidation of which he had compiled the *Sandhakappa*.

The question arises—what was this language? That it was not the Sanskrit is generally believed. That it was not the language of which the Chinese pilgrims speak as the *Fan* is also clear, for, apart from other evidence such as the existence of a dual number in the so-called *Fan* language, the same word *Fan* is used to designate *Brahmā*, clearly showing that by it was meant the Sanskrit, or the sacred language of the *Brahmans*. The only other languages that demand attention are, "the language (as it is called) of the northern Buddhists," and the Pali language of the Singhalese.

As to the first, we gather from the writings of a learned Hindu gentleman, and of Mons Burnouf, "that the Buddhist literature of Nepal, from which the Sacred Scriptures of Tibet, Tartary, and China have been compiled, is in an ugly Sanskrit dialect, destitute of the niceties of the Sanskrit grammatical forms of declension and conjugation, etc., that the authors have sacrificed grammar to the exigencies of metre, that it is in a mixed style of prose and *Gāthās*, that it bears a strong resemblance to the Tantras of the 4th to the 7th

century of the Christian era,—and that it appears to be the production of men to whom the task of compilation was assigned without sufficient materials at their disposal' In view of these peculiarities, Mons Burnouf has pronounced the Nepal sacred scriptures to be a 'barbarous Sanskrit, in which the forms of all ages, Sanskrit, Pāli and Prakṛita, appear to be confounded' Referring to the difference of 'the different parts of the *Vaipulya*, 'the highly developed Sūtras,' the same distinguished Orientalist remarks, that it 'indicates in the clearest manner that there was 'another digest,' besides the compilations of the three great œcumenical convocations of the Buddhists, and that in his opinion, the Nepal Scriptures comprise a *fourth digest*, which he 'regards as the crude composition of writers to whom the Sanskrit was no longer familiar, and who endeavoured to write in a learned language they ill understood, with the freedom which is imparted by the habitual use of a popular but imperfectly determined dialect'

This question, as indeed many others of historical character, is solved by the Pāli annals of Ceylon, and here I shall present you a translation from the *Dipāvansa*, the value of the information which it imparts cannot be too much overrated.

'Many individuals, viz ten thousand Vajjians,<sup>1</sup> sinful *bhikkhus*, who had been expelled by the *Theras*, assembled together, and, having formed another association, held a Council of the *Dhamma* This is thence called the *Maha Sangiti*

'The *bhikkhus* who held the Mahā Sangitī reduced the religion into confusion,<sup>2</sup> set aside<sup>3</sup> the first compilation,<sup>4</sup>

<sup>1</sup> *Wajj*, a portion of Behar in which the Lichchavi princes settled It is not, however, stated where this Council was held Doubtless it was at a distance from the principal seat of Government and Buddhism, which at this period was at *Wesali* or modern Allahabad

<sup>2</sup> *Vilomani akāṁsu*, 'made to bristle,' 'ruffled,' 'crossed,' 'confused'

<sup>3</sup> *Bhāṇḍitva* 'having broken,' 'split'

<sup>4</sup> *Sangāhaṇ* From the context, I would render this word 'compilation' and not 'rehearsal' The acts here related, taken in connection with the original import of the word, can only refer to a *written* and not a *mental* 'collection'

and made<sup>1</sup> another They transferred the Suttans from their proper places to others, and perverted the sense and distorted the words<sup>2</sup> of the five *nikayas* They did so, ignorant of (the difference between) the general discourses, and those (delivered) on particular occasions, and also (between) their natural and implied significations They expressed<sup>3</sup> in a different sense that which was otherwise declared, and set aside various significations under the unwarranted authority (shadow) of words<sup>4</sup> They omitted one portion of the *Suttans* and the *Vinaya* of deep import, and substituted<sup>5</sup> (their own) version<sup>6</sup> of them, and the text<sup>7</sup> They left out the *Pannayan* annotations,<sup>8</sup> six books<sup>9</sup> of the *Abhidhamma*, the *Patisambhida*, the *Niddesa* and a portion of the *Jatakas*,<sup>10</sup> without replacing anything in their stead They moreover disregarded<sup>11</sup> the nature of nouns, their gender, and (other) accidents<sup>12</sup> as well as the (various) requirements of style,<sup>13</sup> and corrupted them in various ways'

The above passage clearly indicates that there was a code

<sup>1</sup> *Akariṇu*, 'made' 'done,' 'effected' The same word is used in the following sentence wherein I have rendered it 'placed'

<sup>2</sup> *Dhamma* here means "phraseology" of the Scriptures as opposed to their *Attha* "the sense"

<sup>3</sup> *Thapayissu*—'they made to stand'

<sup>4</sup> *Pyanyana*, 'letters,' and in some of the Buddhist writings, 'words' or sentences

<sup>5</sup> *Patvāpa*, placed 'a figure' or 'counterpart'

<sup>6</sup> From a comparison of the Ceylon and Nepal versions of the sacred writings I find the latter has three sections, the *Vyapulya*, the *Nidan* and *Upadisa*, all which are additions to the original discourses Compare the following list taken from *Hodgson's Illustrations* with the list from *Buddhagosa's Atthakatha* [B R A S J] Hodgson says, "The Buddha Scriptures are twelve kinds, known by the following twelve names —1, Sutra, 2, Geyā, 3, Vyākaraṇa, 4, Gāthā, 5, Udan, 6, Nidan, 7, Itivukka, 8, Jātaka, 9, Vaipulya, 10, Adbhuta Dhama, 11, Avadan, and 12, Upadesa"

<sup>7</sup> *Tantun*, 'The Text'

<sup>8</sup> *Atthuddhanan*, "explanatory discourses"

<sup>9</sup> *Palāyana*, 'Compilation,' 'something made methodically,' 'an original composition'

<sup>10</sup> The *Jātakas*, in the Indian versions, are it is said, less than 550

<sup>11</sup> The peculiarities here noticed when compared with those of the *Gāthā dialect* of the Nepal scriptures—(See Essay thereon by *Babu Rajendralal Mitra* in the B I A S J for 1854, p 604 et seq) There can be no doubt of the identity between this fourth code of the Buddhists and the Nepal version The differences of style therein illustrated by Mr Mitra exactly correspond with the defects of composition here described

<sup>12</sup> *pratiśā*, 'attributes,' 'decoration' 'accidents'

<sup>13</sup> *Akappakāmani*, also 'decoration,' 'embellishment,' 'niceties' of style or composition

different from the Orthodox version of the sacred writings, which were authenticated at three different convocations, and that the Nepal version is a modification of that code. It also establishes that the compilation in question was made, not in the *Tantra* period above referred to—not in the age of *Kanishka*—but in the early part of the 2nd century of the Buddhist era

I shall now pass on to the *Maghadī* language—the remaining subject of this evening's discourse

The Sanskrit had, it is believed, died out along with Brahmanism about six centuries B.C.<sup>1</sup>. At all events, at the time when Buddhism arose, Sanskrit was no longer the vernacular speech of the people. Several dialects (and the Buddhist books speak of eighteen) had been in current use in India. The Pali was, doubtless, one of them, if not the principal Prākṛit language.<sup>2</sup> It was properly the language of *Magadha*. Numerous Pali theological terms, which have peculiar significations clearly distinguishable from those assigned to the same cognate expressions by the Sanskrit Brahmins, taken with numerous other circumstances in the history of Buddhism, prove beyond all doubt that the Pali was essentially the language of Gôtama, and of Buddhism. We find it retained till the time of *Asoka*, more than two centuries afterwards. The difference between the dialect of the inscriptions and that of the Pali texts, as, for instance, the *Dhammapada*, establishes nothing beyond the fact that the former as a spoken language had undergone changes, whilst the latter, as is evidenced from the *Yedhamma hetuppabava* stanza quoted in the inscriptions, became fixed in Ceylon as the sacred language of the scriptures.<sup>3</sup> The use of the Prākṛit for the

<sup>1</sup> Prof. Benfey on India, p. 251

<sup>2</sup> If "the Maharashtri," as stated by Rāma Tarkavagīsa, "is the root of other Prakṛits"—viz. those which have not been banished from Asia—the Pali presents the most unequivocal proof of its being the parent of all Prakṛits, including the Maharashtri

<sup>3</sup> Ye dhamma hetuppabhava  
Tesaṃ hetuṃ Tathāgato  
Aha tesāṃcā yo nirodho  
Evaṃ vādī mahā Samano

<sup>4</sup> Whatever *dhamma* have proceeded from certain causes Tathāgata declares





Pali is comparatively a modern name for the *Magadhi*. It has not originated from 'the region called *Pallistan*, the (supposed) land of the Pali—Our *Palestine*' 'It does not come from *Palitui* in Tyre—the so-called Pali tower or Fort' It has no historical connection with 'the Palatine hills of Rome'<sup>1</sup> It was not called after the Pehlvi, the dialect of the Sassanian dynasty It is not derived from '*Palh*, a village,' as we should now-a-days distinguish *gunavari*, 'village,' 'boonish,' from *Udu*, "the language of the Court"<sup>2</sup> Nor does it indeed mean "root," or "original"<sup>3</sup>

Like *ah*, the word *pali* originally signified a 'line,' 'row,' 'range,'<sup>4</sup> and was gradually extended to mean 'Suttan,' from its being like a line,<sup>5</sup> and to signify edicts,<sup>6</sup> or the strings of rules in Budha's discourses or doctrines, which are taken from the Suttans From thence it became an appellation for the *text* of the Buddhist Scriptures, as in the following passages —

Therayāchariyā sabbe Pālin vīya tam aggahun 'All the three preceptors held this compilation in the same estimation as the *text* (of the Pitakattaya)' Thera vādēhi pālehi padēhi vyanjanhiha 'In the *Thera discourses* as in the *text* (of

<sup>1</sup> See the Friend, vi p 236

<sup>2</sup> Prinsep, Bl As J vol vii p 282

<sup>3</sup> Turnour's Mahāvamsa, p xxii, where he merely gives the opinion of the Buddhists and this is no more correct than the Brahmanical opinion that Prakṛita means 'the derived'—Vide post

<sup>4</sup> See Abhidhānappadīpika, p 71 It is not a little curious that Mahomedans, between whom and the Buddhists there was no intercourse at the period when their sacred books were written, call the larger portions of the Koran "Sowar" ('Sūra,' sing), signifying precisely, as the word *Pali* does, 'a row, order, or regular series' The Arabic Sūra, whether immediately derived from the Sanskrit 'Sreni' or not, is the same in use and import as the *Sua* or *Iora* of the Jews, who also call the fifty-three Sections of the Pentateuch, *Sudarim*, a word of the same signification

<sup>5</sup> Itaran pana,  
Atthanan sūchanatō  
Suvuttato savana totha sūdanato  
Suttanato sutta sabha gātocha suttan  
suttanti akkhatan

'The other (which is) the *Suttan*, is called '*Suttan*' from its illustrating the properties (of duties), from its exquisite tenor, from its being productive (of much sense) and from its overflowing (tendency) the protection (which it affords), and from its being like a string'—*Buddhaghosa's Atthakatha*

<sup>6</sup> Hevancha hevan cha me paliyo vadetha 'Thus, thus shall ye cause to be read my *paliyo* or edicts'—*Prinsep's Asoka Inscrip*

the *Pitakattaya*), and in an expression as in a letter. From thence again *Pali* has become the name of the *Māgadhi* language in which Buddha delivered his doctrines.

The terms *Pali* and *Magadhi* are names which are at the present day indifferently employed in Ceylon, Ava, Siam, and even China, to express the sacred language of the Buddhists, and being confined to those countries, the term *Pali* is not met with in any of the Indian writings.

The *Pali* has also received the designation of *Tanti*, 'the string of a lute,' its Sanskrit cognate being *tantri*. From that signification it seems to have been originally applied by the Brahmans to *tantra*, 'a religious treatise teaching peculiar and mystical formulæ and rites for the worship of their deities or the attainment of superhuman power,' or, 'that which is comprised of five subjects, the creation and destruction of the world, the worship of the gods, the attainment of all objects, magical rites for the acquirement of six superhuman faculties and four modes of union with the spirit by meditation.' The *Māgadhas*, before their secession from the Brahman Church, probably used the *Māgadhi* term *tantri* in this sense, but when they embraced the Buddhist faith, they used it to signify the *doctrines* of Gôtama as in the following passages—(1) *Sammā Sambuddhò pi te pitakan Buddha vachanan Tantin aròpentò Māgadhi bāsāyā íva aròpesi*—'Buddha who rendered his *tepitaka* words into *Tanti* (or *tantra* or *doctrines*) did so by means of the *Magadhi* language'—*Vibhanga Atura* (2) *Tivagga sangahan chatuttinsa suttanta patimanditan chatu satthi bhānavāra parimānan tantin sangāyetva ayan dīgha nikāyò nāmā 'ti*—'Having rehearsed the *Tanti* (the *doctrines*) which contain 64 *banavara* embracing 34 *Suttans* composed of 3 classes, (this was) named *Dīghamkāya*'—*Bhoduansa*. From its application to the Buddhist doctrines, *Tanti* has become a name for the sacred language itself of the Buddhists—viz. the *Magadhi* or *Pali*. Thus in Buddhagosa's *Atthakatha*, 'why was the first convocation held?' In order that the *Nīdanan* of the *Vinaya pitaka*, the merits of which are conveyed in the *Tanti* (*Pali*) language,

might be illustrated' Thus, also, in the *Balaṇṭara* in a part of the passage which answers to the § 58 in the Rev. B Clough's version, where it is left untranslated

Evam aññā pi viññeyvā  
 Saṇhitā tantu va hitā  
 Saṇhitā chita vannaṇan  
 Sannidha byava dhānatō

That is to say, 'In this wise know the rest of the combinations which are susceptible in the *Tantu* (language) *Saṇhita* is the combination of letters without a hiatus'

The popular tradition amongst the native Pandits of Ceylon is that Pali is a sister dialect of the Sanskrit having been probably derived from one and the same stem

In considering this subject we notice that the *Brahmans* regard the *Sanskrit* to be of divine origin, and as a direct revelation from their creator I am indeed aware that the Brahman notion of the so-called Piākṛits (the Māgadhī included) being derived from the Sanskrit, has the countenance and support of such eminent men as MM Burnouf and Lassen but it is submitted with great deference that this position can no more be satisfactorily proved, than that *Piākṛit* means "derived," or that *pakṛiti*, 'the mother,' is the *daughter*. Be this, however, as it may, the pretensions of the Buddhists are as great as those of the Brahmanas. The former claim for the Pali an antiquity so remote that they affirm it to be 'a language the root of all dialects, which was spoken by men and Brahmas at the commencement of the creation, by those who never before heard nor uttered human accents, and also by all Buddhas'

For the above we have not only the authority of the *Payōga-iddhi* but the 17. 2. 2 from the *Vibhanga Atuvā*

'Tissadatta therā took up the gold broomstick in the Bō compound, and requested to know in which of the eighteen *bhasas* he should speak? He so (spake) from (a knowledge of those languages) not acquired through inspiration, but by actual study, for being a very wise personage he knew those several dialects by learning—wherefore, being one of (such)

acquirements he so inquired This is said here (to illustrate) that men acquire a *bhasa* (by study)

‘Parents place their children when young either on a cot or a chair, and speak different things and perform different actions Their words are thus distinctly fixed by the children (on their minds) (thinking) that such was said by him, and such by the other, and in process of time they learn the entire language If a child born of a *Damila* mother and an *Andhaka* father should first hear his mother speak, he would speak the *Damila* language, but if he should hear his father first, he would speak the *Andhaka* If, however, he should not hear them both, he would speak the *Magadhi* If, again, a person in an uninhabited forest, in which no speech (is heard), should intuitively attempt to articulate words, he would speak the very *Māgadhi* It predominates in all regions (such as) Hell, the Animal kingdom, the *Petta* sphere, the human World, and the World of the *devas* The remaining eighteen languages, *Oṭṭa*, *Kuāthā*, *Andhaka*, *Yonaka*, *Damila*, etc, undergo changes—but not the *Magadhi*, which alone is stationary, as it is said to be the speech of Brahmas and *Anyas* Every Buddha, who rendered his *tepitaka* words into doctrines, did so by means of the very *Magadhi*, and why? Because by doing so it (was) easy to acquire their (true) significations Moreover, the sense of the words of Buddha which are rendered into doctrines by means of the *Magadhi* language is conceived in hundreds and thousands of ways by those who have attained the *patī sambudha*, so soon as they reach the ear, or the instant the ear comes in contact with them, but discourses rendered into other languages are acquired with much difficulty’

Now, it is a fact that ‘all rude nations are distinguished by a boastful and turgid vanity’ They cannot speak of their race or of their sacred languages without assigning to them an origin the remotest in the world In ‘a spirit of adulation and hyperbole’ they exalt them as high as the object of their adoration and worship This is peculiarly the case with Eastern nations

Although such extravagantly high pretensions are by

themselves of no value, yet, when some of these traditions are partially supported by the concurrence of other testimony, such as the high antiquity of the Pali—its refinement—its comparative simplicity both verbally and grammatically—and its relationship to the oldest language of the Brahmans, from which their present dialect has been *Sanskritized*—we may, by a judicious exercise of our judgment in separating fact from fable, and reality from fiction, receive them, I apprehend, to the extent to which they are confirmed. Thus the traditions of both the Brahmans and the Buddhists in respect of their respective languages may be received, so far as they are proved to be two dialects of high antiquity derived from a source of which scarcely any traces are to be found at the present day.

The Pali according to tradition was brought into Ceylon by our first Monarch Wijaya, shortly after the time of Gôtama, and although Professor Lassen regards this as a question involved in obscurity, yet the name of the “Conqueror” and the designation of many a town, edifice, and mountain—nay, the very name “Tambapanna”<sup>1</sup> given to the Island by Wijaya, and which we find was shortly afterwards used by the Indian Monarch *Asoka* in the rock Inscriptions, would lead to the inference that the Pali was the language of the first colonists.

There is another circumstance which may be here noticed. The birth-place of the first settlers of Ceylon was *Lata*. It is identical with *Lata* or *Lada*, and *Dandi*, the author of *Kavyadarsa*, says that even in comparatively a modern age, that of the dramas, the language of *Lata* as well as of *Banga* (which latter is only a different pronunciation of *Vanga*, and merely another name for *Gowda*) was usually the *Prakrit*. His authority goes farther, for he places the language of *Lata* in the same class as that of *Gowda*, *Surasena*, etc., and his commentator explains the ‘*et cetera*’ to mean the *Magadhi* (Pali) and *Panchala* (the Zend). Hence all circumstances considered, it is very clear that the *Pali* was the language

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<sup>1</sup> See my remarks hereon in the Journal C B R A S

of the band from Lala who colonized Ceylon, or rather a modification of it which bore the nearest relation to such languages as the *Sûrasenî* and the *Zend*—at all events, a so-called *Prahrita* dialect, and therefore a language of the *Arryan* and not of the South-Indian class

But the best evidence of the fact is that furnished by a comparison of the Singhalese with Pali and other Indian dialects <sup>1</sup>

I have already,<sup>2</sup> though somewhat doubtfully, intimated my belief that the Singhalese belonged to the northern family of languages. My later researches only tend to confirm that belief, and they enable me moreover to affirm that “the most unequivocal testimony” to which Prof Spiegel and Sir Emerson Tennent refer, tends to but one conclusion, viz that ‘that the Singhalese as it is spoken at the present day, and still more strikingly as it exists as a written language in the literature of this Island, *presents no affinity* to the Dekhanese group of languages’ It is, however impossible to do justice to the subject within the circumscribed limits of a Lecture of one hour’s duration, and I must therefore return to the subject

It would appear from both the Singhalese and Tibetan annals that even in the lifetime of Buddha, there were many dialects prevalent in India. As already observed, eighteen dialects are spoken of in the *Vibhanga Atura*, and preference is of course given to the *Magadhi*. The orthodox version of the Buddhist Scriptures, written in the last-mentioned dialect, was doubtless brought by Mahindu [in 307 B C] to Ceylon, where it has since remained unchanged, as its phraseology abundantly testifies

Although a dead language, the Pali has been carefully cultivated in Ceylon. From the period it became the sacred language of the Singhalese, Kings and Princes have encouraged its study, nobles and statesmen have vied with each other to excel in its composition, and laymen and priests have produced some of the most elegant works in it. The

<sup>1</sup> A paper on the subject will be shortly published as an Appendix to this Lecture

<sup>2</sup> See my Introduction to the *Sidathsangara*

names of Batuwantudàve, Hikkaduwe, Lankâgoda, Dodanpahala, Valâne, Bentota, Kahàve, and Sumangala, amongst a host of others, are indeed familiar to Pali scholars, as those of the learned who are *even now* able to produce compositions by no means inferior to those of a Buddhagosa or a Parakrama, though, like the modern Sanskrit, certainly more artificial than the more ancient writings. Not only in Ceylon, but in the Burman Empire are there scholars who excel in Pali. Of the writings, especially, of the present King of Siam, I cannot speak but in the highest terms of admiration. There, as in Ceylon, the Pali is most assiduously cultivated amongst the priesthood. But, as is not the case in Ceylon, whole libraries are there replaced annually by new ones, after they have undergone the careful inspection of learned men.

Mr Hardy states that the high state of cultivation to which the Pali language was carried, and the great attention that has been paid to it in Ceylon, may be inferred from the fact that a list of works in the possession of the Singhalese, which he found during his residence in this Island, included thirty-five works on Pali Grammar, some of them being of considerable extent<sup>1</sup>. And what is still more remarkable, the Singhalese, which had been formed out of the Pali, was eagerly, though ineffectually, sought to be "*set aside*" for the language of Gôtama. It is expressly stated by the author of the Mahavansa (459-477 A.D.) that in that work, the object aimed at, is the *setting aside* of the Singhalese language, in which the former history was composed<sup>2</sup>. Again the design of the Pali version of the Singhalese *Daladâvansa* (1196-1200 A.D.) is said to be the same<sup>3</sup>.

In the proportion, however, in which Pali has been cultivated and enriched in Ceylon, has it declined in Asia<sup>4</sup> and with it the religion which was taught through its medium

<sup>1</sup> Eastern Monachism, pp. 191, 2

<sup>2</sup> Introduction to the Mahavansa

<sup>3</sup> See Beng. A. S. Journal

<sup>4</sup> The modern Vedic literature essentially from the Pali. In those respects in which it differs from the Pali it approaches the Prakrit, or the sacred language of the Jamas



The shock which Buddhism received in those countries in which it most flourished (when such works as the *Kulpa Sutra* and *Lalita Vistāra* began to make their appearance) must have been great indeed to render necessary as we have already seen the special mission of a Buddhagosa to Ceylon. His translations were so much admired that in very early times they found their way from Ceylon to Burmah, the only country, we believe, where they are still preserved in the integrity of our originals. Not only these but our historical works, it seems, had in early times been applied for, and obtained by the Burmese, and we find from a valuable collection of Pālī books brought down in 1812, by the learned Nadoris de Silva, Modhar, from that country, that they had preserved even the commentary on the Mahāvansa with comparatively greater accuracy than ourselves. Fortunate indeed it was for Ceylon that the Burman Empire had borrowed Lanka's Pālī books, for when the literature of this Island was nearly annihilated by the cruelties of some of our Malabar Monarchs (and we had indeed amongst them many an Edward III who laid his ruthless hands on the literary and religious archives of the nation), the repositories of Siam and Amarapura failed not to supply our deficiencies, and to furnish us with the means for placing our Pālī Literature at least upon a respectable footing.

The number of Pālī books on Buddhism far exceeds the Lexical and Grammatical works, and it is remarkable that the Pālī Literature of the Singhalese is not deficient in other branches of Oriental Sciences. It presents a proud array of extensive volumes on Prosody, Rhetoric, Medicine, History, etc. Of all these, however, the historical works possess an all-absorbing interest. For I may safely assert that no Country in the East can boast of so correct a history of its own affairs and those of Asia generally, as Ceylon. The Phœnicians, who, as you are aware, had influenced the civilization of a very large portion of the human race by their great inventions and discoveries, by their colonies established in every quarter of the globe, and above all by the extensive commerce which they had carried on—have

left nothing behind, except the alphabet which they had invented. The Persians, a very interesting and a very ancient race of people, and to whom we naturally look for historic information, have little beyond their *Zendavasta*, two chapters of which contain some traditions of their own. The Hindus, a people who had a literature of their own from a period long before the Singhalese became a nation, have no historical records, and their scanty 'fragmentary historical recollections,' which have been embodied with their religious works, such as the *Puranas*, present themselves in the language of a *prophecy*, and upon their basis no trustworthy chronological calculations can be made<sup>1</sup>. In the Vedas again, which are perhaps older than any Ceylonese Buddhist writings, and which are supposed to 'furnish the only sure foundation on which a knowledge of ancient and modern India can be built up'<sup>2</sup>—there is a lamentable lack of historic sense which has ever been one of the most remarkable characteristics of the Indian mind<sup>3</sup>.

The Chinese, who boast of a descent from times remoter than the days of Adam, have no historical writings which can throw the smallest particle of light upon the affairs of the East.

In the country of Magadha, so greatly renowned as the birth-place of Buddhism, and the still more interesting language (the Pali) in which it was promulgated—a kingdom, moreover, which dates its origin from the time of the Mahā Bhārat,<sup>4</sup>—we have no records of a historical character, beyond religious inscriptions, sculptured on stones, and grants of lands engraved on copper plates. These 'unconnected fragments,' beyond serving to fix the dates of particular Kings, furnish us at present with neither History nor matter sufficient to help us to a general Chronology. The Bactrian coins, again, afford us the same kind of information with

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<sup>1</sup> See Prof. Lassen's *Indische Alterthumskunde*, p. 503.

<sup>2</sup> Essay on the results of the Vedic Researches, by W. D. Whitney, *American Oriental J.* vol. iii. p. 291.

<sup>3</sup> *ib.* p. 310.

<sup>4</sup> Elphinstone's *History of India*.

which the monumental inscriptions furnish us, but little or nothing beyond that 'The only Sanskrit composition yet discovered in all Asia to which the title of History can with any propriety be applied is the *Rājatarangini*,<sup>1</sup> a comparatively modern work which was compiled A D 1148 and this again does not bear any comparison either in point of the matter it contains, or in the interest which attaches to the subjects it treats upon, with the *Singhalese Historical Records*

The genuine historic zeal exhibited by the Singhalese from the very time they colonized Ceylon far surpasses that of all other Indian nations<sup>2</sup>

The love<sup>3</sup> which the Singhalese had for such pursuits was participated by their rulers themselves, and, whilst tradition asserts that some of our early Singhalese Annals from which the Mahāwansa was compiled were the works of some of our monarchs—History records the facts, that 'the national annals were from time to time compiled by royal command,' and that the labours of 'the historians were rewarded by the State with grants of lands' The interest which our sovereigns took in this part of the national literature was so great indeed, that many a traveller and geographer of the middle ages was peculiarly struck, as 'a trait of the native rulers of Ceylon,' with the fact of the employment by them of persons to compile the national annals And though comparatively few are the records which the ravages of time and the devastating hand of sectarian opposition have left behind, they, nevertheless, excel in matter and interest all the annals of Asia 'As the first actual writing and

<sup>1</sup> Prof H H Wilson, Introduction to Rājatar

<sup>2</sup> Lassen's Indisch Alt vol II pp 13, 15

<sup>3</sup> This is inherent in the Singhalese, and it is not a little curious that just as we are writing on the subject, the *Colombo Observer* of 30th August, 1860, puts forth the same views in alluding to a recent examination of the boys of the *Cotta Christian Institution*, as follows, "Then came a very interesting examination of several boys in Roman History The readiness with which the various questions were answered, and the apparent pleasure the boys took in this study, show that the spirit of their ancestors who composed the Mahāwansa is strong in Singhalese boys of this generation"

the *first well-authenticated* inscriptions in India, are of *Buddhist* origin,<sup>1</sup> so likewise the first actual chronicle as well as the most authentic history, in the whole of the Eastern hemisphere, may be traced to a CEYLON-BUDDHISTIC source

Sir James Emerson Tennent<sup>2</sup> says, and says truly, that “the Mahawansa stands at the head of the historical literature of the East, unrivalled by anything extant in Hindostan, the wildness of whose chronology it controls”

When for instance the capacious mind of Sir William Jones seized with avidity the identity of *Chandragupta* and *Sandracottus*, and thence discovered the only key for unlocking the history and chronology of Asia, the annals of Ceylon were not without their use in removing the doubts which were conjured up in the imagination of antiquaries. When the indefatigable labours of a Prinsep enabled him to decipher the rock Inscriptions of *Piyadasi* or *Devanampiya*, the discovery could not with certainty have been applied either to fix the proper date of the Buddhistic era, or to reduce the chronology of Asia to its proper limits without the aid of the Singhalese records—the *Dipāvansa*<sup>3</sup> in particular, which identified *Devanampiya* with *Asoka*. When the obscure dialect of the pillar Inscriptions presented philological difficulties, the Ceylon Pali Mahawansa alone served as an “infallible dictionary”<sup>4</sup> for their elucidation. When again the Cashmirean history put forth an extravagant Chronology, Ceylon chronicles alone enabled Mr Turnour to effect an important and valuable correction to the extent of 794 years, and thereby to adjust the chronology of the East. When lastly the deep penetrating mind of a Burnouf, from an examination into the Nepal version of the Buddhist

<sup>1</sup> Prof Max Muller's Sanskrit Literature, p 520

<sup>2</sup> History of Ceylon, p 516

<sup>3</sup> “Mr Turnour's Pali authorities will be of essential use in expounding our new discovery, and my only excuse for not having taken the epitome already published as my guide before is, that the identity of *Piadasa* was not then established.”—Mr James Prinsep in the Bengal A S J vol vi p 792, &c

<sup>4</sup> “On turning to the *infallible Trika* upon our inscriptions afforded by Mr Turnour's admirable Mahawansa, we find a circumstance recorded which may help us materially to understand the obscure passage.”—Prinsep, Bengal A S J vol vii p 262

Scriptures, conceived the idea of "a fourth digest" of the Buddhists, apart from the compilations of the three convocations, the Singhalese Annals, and above all the *Dīpāwansa* alone, furnished the proof required for establishing the conjecture

Such were, and are, the claims of the Pali literature of this Island upon the attention of the learned in Europe. Yet it is a melancholy fact that for a very long period of time the greatest indifference was manifested in its study by the savans of Europe.

When more than forty years ago Rask wrote, the greatest misconception prevailed amongst Europeans on all Oriental subjects. Eastern languages were not extensively cultivated. A gloom enveloped the science of Comparative Philology. Inaccessible was the path to Eastern history. Even the *Sanskrit*, the language in the highest state of cultivation now-a-days, was then but imperfectly known to the European world. Some considered it a derivative of the *Zend*, and others treated it as a creature of the Pali. Little, if anything, was definitely investigated of the latter. The relation which Sanskrit bore to the Prakrit was imperfectly investigated, and was, at the time Wilson translated *Vikrama* and *Uvasi*, far from being understood, and when the researches of Lassen and Burnouf, 'with that love of novelty and that honorable ambition which greatly distinguished them,' brought to light the Nepal books of Buddhism, even the names of their Pali versions were unknown to Europeans. The distinction between the *Arya* and the *Dehhanese* groups of languages was not well ascertained. The Tamil was supposed to have been an offshoot of the Sanskrit. The *Andhra* merely existed as a book name. Between it and the *Dravida* no relationship was established, much less was the identity of *Dravida* and *Damila* recognized. The Singhalese was not known in Europe.

When, more than thirty years ago, Hodgson announced the discovery of the Nepal Scriptures in a dialect intermediate between the Pali and Sanskrit, and the indefatigable Burnouf commenced their examination, eight years

afterwards—an impression was formed hostile to the real merits of the *Pali* or the *Magadhi*, and this, far from being removed, was indeed confirmed by the unjust opinion of Colebrooke, one of those patriotic followers of Sir William Jones, who devoted his chief attention to the *Sanskrit* literature—when he pronounced the *Pali* to be “a dialect used by the vulgar,” and identified it with “the *Apabhraṃsa*, a jargon destitute of regular grammar”

This hasty expression of opinion by one so highly esteemed for his deep researches in the Indian literature has not however been without its ill effects. It checked, though for a time, the current of inquiry. It discouraged those who might have otherwise successfully pursued their researches in the *Pali*. It even damped the energies of the nations of continental Europe, who “are the most diligent cultivators of Oriental languages.” Notwithstanding the investigations of Weber, Benfey, Fausboll, Kuhn, and others of whose labours, so far as we know them in this remote part of the globe, we cannot speak but with the highest terms of commendation—the study of the *Pali* is yet, I apprehend, far from being extensively pursued by Europeans, and the full extent of the progress which that language has made in Ceylon, and its refinement and purity are imperfectly appreciated even by those who have made Philology their favourite study. Whilst numerous grammatical works in the *Sanskrit* and other Indian dialects have been published from time to time both in India and Europe, not a single treatise on *Pali* grammar has yet appeared, if we except the translation of *Balaratana* made in Ceylon, and although several *Koshas* or lexicons have been likewise published of the former, it is indeed a fact that no *Dictionary* of the latter language has yet made its appearance in any part of the world *savie Ceylon*, where too, from many local disadvantages, nothing has been effected beyond the *Abhiṣṭhāna* published by the Revd B Clough, and the *Dhātu Maṇḍa* published by the Revd B Clough, and a *Pali Dictionary* (still in MS) compiled by the Revd. D J Gogerly, the Principal of the Wesleyan Mission in Ceylon. When again we perceive that a material advance

has been made by Europeans in the study of the Sanskrit, and the historical, doctrinal and metaphysical works perpetuated in that tongue, have been nearly all translated into European languages, it is indeed not a little to be regretted that in those branches of learning no Pali works have been published (if we except the *Dhammapadam* and *Kammawakyo*) beyond the Mahawansa, and various selections from Pali writers, contributed by the Honble George Turnour, Mr. L. De Zoysa Modliar, and the Revd D J Gogerly

Amongst all the monuments of Pali literature, the sacred books of Buddha present such a profitable subject of study to the Christian Missionary, on account of the matters therein treated of—which, when thoroughly examined, cannot fail to produce the most valuable materials for the displacement of Buddhism—that one would have naturally thought it had engaged his most earnest attention both in Ceylon and in the Burman Empire. It is however not so. If we except the valuable contribution of the Revd C Bennet, of the American Baptist Union, in Burma, entitled the *Malalangara Wattoo*, and the life of Gótama by a Roman Catholic Bishop (I believe Bigandet is his name), there is nothing to recount beyond the labours of the Revd B Clough, the Revd D. J Gogerly of Ceylon, and the Revd P D Silva of the Wesleyan Mission, to whose valuable researches the public are highly indebted for various Buddhistical tracts in the pages of periodical literature.

It will be thus seen that the merit of *Pali* research belongs to those connected with Ceylon, where the Pali books have been preserved with the reverence accorded to the Buddhist religion. So accurately correct are our books in comparison with the same works on the continent of India, that Mr Hodgson, who had been long of a different opinion, was latterly compelled to admit—‘that the honours of Ceylonese literature and of the Pali language were no longer disputable’

## THE LATE KENJIU KASAWARA.

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[The following obituary notice of a young Buddhist priest, Kenjiu Kasawara, appeared in the *Times* of September 22. We reprint it here, with a few additional notes of the writer, Professor Max Muller.]

"SIR,—The last mail from Japan brought me the news of the death of my young friend and pupil, Kenjiu Kasawara, and though his name is little known in England, his death ought not to be allowed to pass unnoticed. Does not Mr Ruskin say quite truly that the lives we need to have written for us are of the people whom the world has not thought of—far less heard of—who are yet doing the most of its work, and of whom we may learn how it can best be done? The life of my Buddhist friend was one of the many devoted, yet unfulfilled lives, which make us wonder and grieve, as we wonder and grieve when we see the young fruit trees in our garden, which were covered with bright blossoms, stripped by a sudden frost of all their beauty and promise.

"Kenjiu Kasawara was a young Buddhist priest who, with his friend Bunyiu Nanjio, was sent by his monastery in the year 1876 from Japan to England, to learn English in London, and afterwards to study Sanskrit at Oxford. They both came to me in 1879, and in spite of many difficulties they had to encounter they succeeded, by dint of hard and honest work, in mastering that language, or at least so much of it as was necessary for enabling them to read the canonical books of Buddhism in the original—that is, in Sanskrit. At first they could hardly explain to me what their real object was in coming all the way from Japan to Oxford, and their progress was so slow that I sometimes despaired of their success. But they themselves



did not, and at last they had their reward. Kasawara's life at Oxford was very monotonous. He allowed himself no pleasures of any kind, and took little exercise, he did not smoke, or drink, or read novels or newspapers. He worked on day after day, often for weeks seeing no one and talking to no one but to me and his fellow-worker, Mr. Bunyiu Nanjio. He spoke and wrote English correctly, he learnt some Latin, also a little French, and studied some of the classical English books on history and philosophy. He might have been a most useful man after his return to Japan, for he was not only able to appreciate all that was good in European civilization, but retained a certain national pride, and would never have become a mere imitator of the West. His manners were perfect—they were the natural manners of an unselfish man. As to his character, all I can say is that, though I watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may, indeed, be proud of such a man. During the last year of his stay at Oxford I observed signs of depression in him, though he never complained. I persuaded him to see a doctor, and the doctor at once declared that my young friend was in an advanced stage of consumption, and advised him to go home. He never flinched, and I still hear the quiet tone in which he said, 'Yes, many of my countrymen die of consumption.' However, he was well enough to travel and to spend some time in Ceylon, seeing some of the learned Buddhist priests there and discussing with them the differences which so widely separate Southern from Northern Buddhism. But after his return to Japan his illness made rapid strides. He sent me several dear letters, complaining of nothing but his inability to work. His control over his feelings was most remarkable. When he took leave of me, his sallow face remained as calm as ever, and I could hardly read what passed within. But I know that after he had left, he paced for a long time up and down the road, looking again and again at my house, where, as he

told me, he had passed the happiest hours of his life. Once only, in his last letter, he complained of his loneliness in his own country. 'To a sick man,' he wrote, 'very few remain as friends.' Soon after writing this he died, and the funeral ceremonies were performed at Tokio on the 18th of July. He has left some manuscripts behind, which I hope I shall be able to prepare for publication, particularly the 'Dharma-sangraha,' a glossary of Buddhist technical terms, ascribed to Nāgârjuna. But it is hard to think of the years of work which are to bear no fruit, still harder to feel how much good that one good and enlightened Buddhist priest might have done among the 32 millions of Buddhists in Japan. *Haie, pia anima!* I well remember how last year we watched together a glorious sunset from the Malvern Hills, and how, when the Western sky was like a golden curtain, covering we knew not what, he said to me, 'That is what we call the Eastern gate of our Sukhâvatî, the Land of Bliss.' He looked forward to it, and he trusted he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitâbha—the 'Infinite Light.'

*"Oxford, Sept. 20*

F. MAX MÜLLER."

I may add that I possess an English translation of I-tsing's *Nân-hai-kî-kwêi-nêi-fâ-lwân*, made by Kasawara, during his stay at Oxford. It is not complete, and he hoped to finish it after his return to Japan, where a new edition of the Chinese text is now being published from an ancient Korean copy, collated with several Chinese editions. With the help, however, of Mr. Bunyiu Nanjio and some other scholars, I hope it will be possible before long to publish Kasawara's translation of that important work.

When I said that the *Dharma-sangraha* was ascribed to Nāgârjuna, I ought to have added that Nāgârjuna's authorship of the book rests only on the title at the end of the two MSS. which exist in Europe. There we read, *Iti Nāgârjunapadaśāstrakāyaḥ Dharma-sangrahaḥ samâptah*. This is evidently a wrong, or, at all events, an imperfect title. It would be easy to correct it into *virâḷito 'yam Dharma-*

sangrahaḥ, but that would make Nāgârjuna responsible for a number of technical terms of which it is very doubtful whether they could have existed at so early a date. It is true we could say that terms of a decidedly modern character might have been added to the Dharmasangraha from time to time. There are differences between the two MSS of the Dharmasangraha, and they show that words and even classes of words were added at a later time. There is, besides, the Chinese translation by Sh'-hu (A D 980-1000), in which several sections of the Sanskrit text are wanting, while other sections are found there which do not occur in our text (see B Nanjio, Catalogue, No 812).

What is still more important is that Nāgârjuna is not mentioned by the Chinese translator as the author of this Buddhist glossary.

It was Mr Kasawara who, after copying long extracts from the Pragñâ-pâramitâ and its commentary by Nāgârjuna, suggested to me that our list of terms might have been collected from Nāgârjuna's commentary, and that the title might have been originally intended for something like *Iti Nāgârjunapâdâvirâhitâyâm Pragnâpâramitâvṛttau Dharmasangrahaḥ*. He adds, "This conjecture is very weak, and not worth mentioning." I think, on the contrary, that it is a conjecture of which many a scholar might be proud.

Our great difficulty is the exact age of Nāgârjuna. There is Nāgârjuna, the Bodhisattva, called Lun-shu, i.e. dragon-tree, the fourteenth patriarch, whose life was translated by Kumâragîva, about 400 A D (B N Cat 1461). Among the 21 (not 24) works ascribed to him the Dharmasangraha is not mentioned. But there is a curious letter of his, called *Arya-Nâgârjunâ-bodhisattva-śāhilekha*, which ought here to be mentioned. It was translated three times, first by Gunavarman, A D 431, secondly by Sanghavarman, A D 434 (not 534), and thirdly by I-tsing, A D 700-712. I-tsing says that the Buddhists in the five parts of India commit these lines to memory when they begin to study their religion. He adds that the letter was addressed by the Bodhisattva Nāgârjuna to his old patron (Dânapati), a great

king of the South, who was called So-to-pho-hân-na, *i.e.* Sadvâhana, and whose proper name was Sh'-yen-toh-kiâ or Shân-tho-kiâ

Here is the translation of the letter, as taken from I-tsing's Chinese translation, made during his stay at Tâmrâhpti —

"O thou of complete virtue, I shall explain the law of suchness (*tathâtvam*), to acquire holy merit (on my part). I shall expound the truest goodness, listen to me with full attention. This verse will be called the Noble Gîtâ

As an image, whatever its materials be, when carved, is worshipped by all the wise, so, despite of my verse so unskilfully made, let it not be slighted, for the meaning is in accordance with the good law.

Although thou, O King, hast already been acquainted with the law of suchness (*tathâtvam*), yet hear further the words of Buddha, so that thou mayest increase thy understanding and excellence. As a wall well painted is brighter still when illumined by the moon, is not the beauty of a thing increased, when it meets with one still more beautiful?"

(Adoration to) the Buddha, the Religion, and the Community! All who keep the precept of generosity, the gods, who respectively accumulate their virtuous actions—they should always be intent on the teaching of Buddha

In the practice of the virtuous actions of ten kinds (*Dasakusalakarmapatha*), the body, speech, and mind<sup>1</sup> are the most essential (actors). Let us refrain from all kinds of spirituous liquor (which lead the body, etc., to insanity), so that we may live a pure life

Know that treasures are not constant—such is their state, and give them, as of right, to holy men. All, both poor and twice-born, will (thereby) be intimate friends in the coming births

Every virtue has its stand on Sila, as all things prosper on (good) soil. Let us practise with constancy, as we are taught by Buddha.

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<sup>1</sup> See Cowell *Journal of Philology*, vol. III p. 215, *Dhammapada*, v. 96, *Sacred Books of the East*, vol. X p. 28

Generosity, good conduct, forbearance, energy, meditation and wisdom are ineffable and incomparable. Let us practise these, because they alone enable us to attain that shore. He is a Buddha who has crossed over the sea of births."

So far the letter. But who is the King to whom it is addressed? It is natural to suppose that he was a Sâtavâhana, a king in Southern India, and belonged to the Andhrabhîṭṭa dynasty. On referring, however, to the names of the sovereigns of that dynasty, as given in the Purâṇas, there is no name like Sh'-yen-toh-kiâ, or Shân-tho-kiâ. One might have thought of that corrupt name Kivilaka or Vivilaka, but the more authoritative reading is Ivilaka or Apitaka (see Vishnu Pur transl. by Wilson, ed. F. Hall, vol. IV p. 196).

Fortunately we are now in possession of far more trustworthy documents on the Sâtavâhana dynasty, thanks chiefly to the labours of Pandit Bhagvānlal Indraji. But on referring to his last essay on "Nasik, Pându Lena Caves," in the Bombay Gazetteer, we look again in vain for a name corresponding to the Chinese name. It cannot be Sâtakarṇa, or, in Pâli, Sadakâṇa, unless the Chinese transliteration is supposed to be very corrupt. The only Sanskrit names that one might guess at under the strange Chinese disguises are Gi-in-ta-ka or Gñâtaka, possibly Getika or Dhyâtika.

Hiouen-thsang confirms the tradition of Nâgârjuna having been the friend of Sâtavâhana. When speaking of Kosala (I p. 185), he says that at a small distance, south of the town, there was an old monastery built by Asoka, and that later Nâgârjuna established himself there, patronized by King Sâtavâhana. He adds that the famous Bodhisattva Deva came from Ceylon to see Nâgârjuna and learn from him. In another place (I p. 274) Hiouen-thsang speaks again of Nâgârjuna as the contemporary of Deva, and alludes to the "Four Suns," Nâgârjuna in the West, Deva in the South, Asvaghosha in the East, and Kumâragîva in the North, as if they had lived at the same time. Lastly, he returns more fully to the same subject in vol. III p. 95, and we there learn from his translation of the name Sâtavâhana by

In-ching, "he who leads the good," that he probably read the name as Sadrvâhana

In conclusion, I may notice two traditions, one, first mentioned by Wilson (Works, vol III p 181), that Sâtavâhana is a synonym of Sâlvâhana, the enemy of Vikramâditya, and another, first noticed by Colebrooke (Misc Essays, II p 89), that Hâla, the name of the collector of the 700 popular verses (Saptasatakam), is a known title of Salivâhana (see also Weber, Saptasataka, p 2). On the real date of Nâgârjuna, as the contemporary of Kanishka, I have touched in my Lectures on "India, what can it teach us?" p 304

I am afraid I have rather wandered away from the chief subject of this notice, but as I and Kasawara had often discussed these questions together, I leave what I have written, hoping that I may soon find time to arrange all the materials which we collected for an edition of the Dharmasangraha, and to publish them as a lasting monument of my late friend and pupil, Kenjiu Kasawara

*Oxford, 5 Nov 1883*

F MAX MULLER

*Note* — I have just time to add that the Tibetan translation of Nâgârjuna's letter, which I asked Dr Wenzel to examine for me, gives the King's name as Utrayana, a Tibetan corruption for Udayana (see Târanâtha's Geschichte des Buddhismus, übersetzt von Schiefner, p 2, n 2, p 71). This Udayana, as we learn from the same Târanâtha, p 303, was also called Ântivâhana, which Schiefner doubtfully identifies with the Greek name Antiochos, but of which there is a various reading, Sântivâhana (Ic p 304). What is most satisfactory is that, according to Târanâtha, Udayana, when a boy, was called Getaka (Ic p 303). This shows again the great value of the Tibetan translation of Buddhist texts, which, as a rule, are far superior to the Chinese translations. I hope that my young friend, Dr Wenzel, will soon give us some more of the results of his valuable researches in Tibetan literature

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## BUDDHA.

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[THE following graceful verses are reprinted by the kind permission of both author and editor, from the *Spectator* of the 15th September, 1883 ]

Whoe'er hath wept one tear or borne one pain,  
 (The Master said and entered into rest)  
 Not fearing wrath nor meaning to be blest,  
 Simply for love—howbeit wrought in vain—  
 Of one poor soul, his brother, being old  
 Or sick, or lost through satisfied desire,  
 Stands in God's vestibule, and hears his Choir  
 Make merry music on their harps of gold

What is it but the seed of Very Love  
 To teach sad eyes to smile, mute lips to move ?  
 And he that for a score of centuries  
 Hath lived, and calls a continent his own,  
 Giving world-weary souls Heaven's best surprise,  
 Halts only at the threshold of the Throne

*Addington Park, Croydon*

A C BENSON

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## NOTES AND QUERIES

### ON PASSAGES IN THE MAHÂVAGGA.

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THE publication of Professor Oldenberg's text of the Vinaya-pitaka may be said to have inaugurated a new era in the systematic study of Pâli. With a text and in part also a translation before us, the first ground is fairly broken, and the time seems to have come when special criticism may profitably be applied to particular passages and phrases of these renowned scriptures.

I have responded to an invitation to publish these few notes in the Journal of the Pâli Text Society, not so much for the importance of the phrases or words that I have attempted to elucidate—though in several cases this is considerable—but rather because I feel that a Society like ours offers very exceptional opportunities for the interchange of opinions embodying something of the characteristic criticism both of the East and of the West.

In Mahâvagga, Bk I Ch 5 ("Brahmayâcana kathâ") at the end (§ 12) occurs the following gâthâ

Apârutâ tesam amatassa dvârâ ye sotavanto  
pamuñcantu saddham |

Vihimsasāññi pagunam na bhāsī dhammam  
panītam manujesu Brahme 'tī ||

which is thus translated (Max Muller's "Sacred Books of the East," vol. XIII "Vinaya Texts," tr Davids and Oldenberg, p 88)



‘Wide opened is the door of the Immortal to all who have ears to hear, let them send forth faith to meet it The Dhamma sweet and good I spake not, Brahmâ, despairing of the weary task, to men’

The first difficulty of this passage is that, at first reading, the Buddha appears to be made to say ‘let men relinquish faith,’ which of course, in this unqualified form at all events, would be as foreign to the spirit of Buddhist, as of Hindu or Christian, teaching. To obviate this difficulty, the translators attribute to the verb *pamuñcati* a meaning which I venture to think it will be found hard to substantiate ‘Send forth’ can be easily verified as a meaning for the root, but ‘send forth *to meet*,’ on which the whole point of the rendering depends, is unexampled in either Pâli or Sanskrit dictionaries

On the contrary, among the examples quoted in Böhtlingk and Roth, s v (pra-) muc, the *literal* usages nearest to the sense of ‘send forth’ are passages where the verb is used, (absolutely, as required, without an ablative case) of ‘*emitting*’ a sound or a fluid. But such ‘sending forth’ is a very different thing from sending forth a kind of despatch or deputation of welcome, which, I take it, is the meaning that most English readers would attach to the phrase employed

Among the metaphorical usages quoted for *pramuc*, it is curious to observe that in *Mahâbhârata* III 10819 we get the diametrically opposite sense of relinquishing sin, in the phrase ‘*sarvam pâpam pramokshyasi*’

The question thus naturally arises, how can we modify our rendering of *saddham* so as to suit the ordinary meanings of *pamuñcati*?

The solution that originally suggested itself to me was to take *saddham* as equal not to ‘*çraddhâm*’ ‘faith,’ but to ‘*çrâddham*’ ‘an offering to the Manes’ But as authority for this I have only Childers’s citations from the *Abhidhânappadîpikâ*, which is a somewhat late authority for the language of so early a book as the *Mahāvagga*. In connexion with this proposal I proceed to the consider-

ation of the first word in the following line, *viḥimsa-saññī*, which I would render 'conscious of the cruelty [of mankind]' It is almost needless to observe how very characteristic of Buddhistic thought is such a use of 'cruelty' as typical of all vice or evil, indeed, we may say characteristic of Indian thought in general, comparing passages like *Hitopadeṣa* 19, 22 (ed Schlegel), where we find "*dharmaçāstrānām 'ahiṃsā paramo dharmā' ity aikamatyam* " On this showing, the train of thought would be 'I exhort the understanding few to relinquish the fleshly and often life-destroying observances of the old religion, to the many I have not [as yet] preached, because I am conscious of their cruelty and wickedness' Doubtless, at any time from the days of *Āṅgalāvāna* to the present, the *çīraddha* may well have been selected as one of the most prominent and typical observances of every-day Brahmanism.

I now turn to the explanation of this passage as given in the commentary. As, unfortunately, no English library possesses a *Mahāvagga*-commentary, I consulted the MS at Paris, and was subsequently favoured by M. Léon Feer, of the Bibliothèque Nationale, with two very kind and interesting letters, from which I extract all that bears on the passage venturing at the same time, with some regret, to render it into English, that no point may escape our readers in the East. M. Feer writes

"I send herewith the commentary on the stanza of the *Brahmayācanagāthā* according to the *Samanta Pāsādikā* (commentary on the *Mahāvagga*), and according to the *Sārattha Pakāsinī* (commentary on the *Samyutta-nikāya*), the first represented by two MSS, one Burmese, the other Sinhalese, the second by a single Siamese MS

*Apārutā<sup>1</sup> ti vivata || amatassa dvāra<sup>2</sup> ti ariyamaggo ||*  
*so hi amatasankhātassa nibbānassa dvāram<sup>2</sup> ||* " *Pamuñ-*  
*cantu saddhan ti sabbe attano<sup>3</sup> saddham pamuñcantu*

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<sup>1</sup> *Aparutānīti*, Sinhalese MS    <sup>2</sup> *dvāram* so *mayā vivaritvā thūmito ti dasseti*, Siamese    <sup>3</sup> *attanā*, Siam.

vissajjentu<sup>1\*</sup> || pacchimapadadvaye ayam attho || || Aham  
 hī attano pagunam <sup>2</sup>suppavatti<sup>3</sup> imam paṇītam <sup>4</sup>uttamam  
 dhammam <sup>5</sup>kāyavācākīlamattha saññī hutvā<sup>2</sup> manujesu de-  
 vamanussesu nābhāsi<sup>5</sup> ||

You will see that there are slight differences between the two MSS of the Samanta Pāsādikā, and that the Sarāṭṭha-Pakāsinī agrees in effect with the Samanta Pāsādikā, notwithstanding certain differences

There must have existed a various reading for the words pamuñcantu saddham I do not know whether its trace is to be found in the Pāli canon, but the Tibetan version, the Dulva, reveals it to us, for our stanza is found there Now the whole pada is there translated as follows

ñan	par	su	hdod	som ñī	sol	cig	dan
audire	qui	cupit	<u>dubium</u>		purget	atque	
				vel			
				dubia			

Now som-ñī is the ordinary translation of the Sanskrit kâṅkshā 'desire,' whose Pāli equivalent kankha is rendered by 'doubt' in Childers Whether we translate 'doubt' or 'desire' in the passage before us, a satisfactory sense is obtained But it is evident in my judgment that the translator of the Dulva had before him a text reading kankham instead of saddham, and a different verb from pamuñcantu It would have been so easy for him to put down dad pa spon jig, or some analogous expression, that the translator must certainly have worked on a text which did not include the word saddham, and it is inadmissible to suppose that he allowed himself to emend the text

I think, then, that there are one or more various readings for this pada, only, it would be interesting to discover their trace in Pāli literature Now, all that we know, whether text or commentary, gives us the reading pamuñcantu

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<sup>1\*</sup> Om Burm, <sup>2</sup>jantū, Siam <sup>2</sup> <sup>2</sup>suppavattim pi imam paṇītam  
 uttamadhammak<sup>2</sup> <sup>3</sup>attham <sup>4</sup>saññitā lu<sup>2</sup>, Sinh <sup>3</sup> <sup>3</sup>Sampavattitām pi, Siam.  
<sup>4</sup>uttamadh<sup>2</sup>, Siam <sup>5</sup> <sup>5</sup>“vācākilapatha saññī hutvā na bhāsi, Siam

saddham, as adopted without dispute, only, this reading is a little troublesome to interpret

I now call your attention to a stanza in *Lalita-vistara*, Bk xxv, which corresponds with that before us. It runs thus in the edition of the *Bibliotheca Indica* [p 520].

apāvritās teshām amūṭasya dvārā  
Brahmann itī satatam ye crotavantah |<sup>1</sup>  
praviṣanti cīraddhā na vihetasañjñā  
cṛinvanti dharmam Magadheshu sattvāh ||

The last pada has one syllable too few, and the MSS [at Paris] have between the two last padas, *ie* between vihetasañjñā and cṛinvanti, the letters npūnah,<sup>2</sup> which are embarrassing. But with this difficulty I am not at present concerned, turning rather to the consideration of the words praviṣanti cīraddhā, which correspond to pamūcāntu saddham in the Pāli. In the edition of the *Bibliotheca Indica*, cīraddhā is interpreted in a foot-note by cīraddhāvāntah. But we might read cīraddhām, or again praviṣantu and cṛinvantu. Whatever be the conclusion, I direct your attention to this passage, and would further note that the Tibetan translation, which here lacks its usual exactness, and especially disturbs the order of the padas (a tolerably frequent occurrence), unites into a single (Tibetan) pada the Sanskrit words crotavantah praviṣanti cīraddhā. It thus renders them

rna-ba	ldan	jin	dad-pa	ldan	gyurla
aures	habentes	et	fidem	habentes	facti
crotavantah (praviṣanti) cīraddhā					

The Tibetan version does not authorize the correction of praviṣanti to praviṣantu, but it gives no indication for or against that of cīraddhā to cīraddhām. It interprets 'having faith,' without giving a special translation of the word *praviṣanti*. The writer may perhaps have read *prabha-**zanti*, and have intended to represent that word by *gyur-la* in the translation.

<sup>1</sup> crotavantah, Cambridge MSS

<sup>2</sup> punah, Camb MSS

I believe that the compiler of the Lalita-vistara corrected the text of the Vinaya, or else selected a stanza which it had been proposed to substitute for that of the Vinaya. I consider the Tibetan text as a *various reading*, or—which amounts to the same thing—a *very ancient emendation* of the text of the Mahāvagga. The text of the Lalita-vistara I regard as a later various reading, *ie* as an *emendation* properly so-called, which arose from the difficulties of interpretation.”

The field of criticism opened to us by this most suggestive letter is very large

One point, however, seems to come out clearly amid the curious perplexities of the passage, namely, that we have before us the remnant, at all events, of an early and widely diffused utterance of Buddhist teaching, a simple and striking metaphor which one would fain attribute to Gotama himself. This consideration may serve to excuse the development of what was originally intended as a short note into a somewhat lengthy excursus

First, then, with regard to the Sanskrit of the Lalita-vistara,<sup>1</sup> it seems to me that the variation from the Pāli is due, in part at least, to a cause different from either of those suggested by M. Feer

In the same chapter, at p. 517 of the printed text, we get, at the beginning of a long passage of verse, the following gāthā

vādo babbhūva samalair<sup>2</sup> vicintito  
dharmo hy aṣuddho<sup>3</sup> Magadheshu pūrvam |  
amṛitam mune tad vivṛinīshva dvāram  
ḡṛivanti dharmavipulam<sup>4</sup> vimalena buddham ||

I think, then, that the gāthā first quoted is a deliberate *adaptation* from the Pāli, suggested by the language, particularly by the image of ‘opening the door of amṛita’ in

<sup>1</sup> As to the importance of this book in connexion with the study of Pāli, it is hardly necessary to refer to Prof. Oldenberg’s most interesting paper in the ‘Verhandlungen’ of the Congress of Orientalists at Berlin, 1881 (II. ii. p. 115)

<sup>2</sup> Sahlai, Cambridge MSS

<sup>3</sup> mo viṣuddho, *ibid*

<sup>4</sup> dharmam vi<sup>o</sup>, *ibid*

the verse (just cited) which had preceded, itself probably founded on the original form of our Pâli gâthâ or some saying closely resembling it

This supposition will account for the presence of the three words *çrinvanti dharmam Magadheshu*, which are represented in the other Sanskrit verse, but are not in the Pāli, and form, in fact, the chief discrepancy between the Sanskrit and Pāli.

Unfortunately, the Sanskrit passages, though interesting in themselves, give us no direct help for the interpretation of our chief crux, *pamuñcantu saddham*. It may be observed, however, that the adjective *viñethasaññā* has the ordinary and literal sense, which I would assign to *viñimsasaññī*, in contradistinction to the metaphorical meaning given by the translators, and apparently by the Pāli commentary, though it is in agreement with a different noun.<sup>1</sup>

Returning now to the question of more strictly Pali

<sup>1</sup> Possibly, too, *saññā* has acquired the meaning noted by M. Senart for *saññā* (*Mahāvastu*, p. 375).

I add here a few observations on the passages of the *Lalita vistara* concerning points that have less bearing on the Pāli text.

The metrical difficulty in *crinavanti* may perhaps be solved by reading or pronouncing *crinavanti* as if the root ended in a consonant. In the phrase *pravinanti craddhā*, I have no doubt that *craddhā* is for *craddhva*. Compare the Vedic usage, e.g. *dhārā tō dhāriva* in Rigv. ix 98, 2, and the analogous forms for the locative feminine in *āni* in this, e.g. *ratnibhūshitam tō 'cū*, cited by Dr E. Muller in his *Beitrage zur vergl. Sprachtor-chung*, viii 274.

With regard to the ancient versions, the kind help of Prof. Douglas has enabled me to consult the two Chinese works stated to be translations of the *Lūta-vistara*. The older of these (No. 160 in Mr. Bunyiu Nanjo's Catalogue) turns out to be not a translation of the Sanskrit text as known to us. The division into chapters is different, and the correspondences of language are only occasional. A case like this should put us on our guard in accepting the statements of Chinese works, such as that cited by Mr. Nanjo, as to supposed translations from the Sanskrit. The second Chinese version (No. 159) of the *viṃśa* century A.D., though it represents fairly well the Sanskrit of Chapter *xv*, curiously enough substitutes a different verse for the *śloka* beginning *apāratāh* but translates that beginning *vādo babbhva*. While this substitution points to the existence of a text anterior to the *adaptation* I have supposed, or is simply due to the difficulty of the verse, it is of course, hard to say.

As to the other version, the Tibetan, I will only call the attention of those who may consult Foucaux's Tibetan text and French translation to the word in the next line *rtag-tu*, which seems to represent the Sanskrit *satatam*, though the French does not show this.

criticism above raised, I note first that the commentary takes *pamuñcantu*, in its ordinary sense of 'relinquish,' but seems to understand the whole phrase as equivalent to 'let all relinquish the faith that each feels in his own religion' I confess that this, if I rightly interpret it, seems to me somewhat strained, and I see no sense to be got by connecting *attano* as an ablative with *vissajjentu*

To M Feer's note on the Tibetan word *som-ni*, which I have not been able to verify, I will only add a suggestion that if *kankham* was before the Tibetan translator, the immediate stage between the two readings may have been the form *sankam*, which approximates to the one word in meaning and to the other in form

I conclude this note, already too far extended, I fear, by a request that if any reader of this Journal can cite any further authority for *saddha* = *grāddha*, he will make it known For I cannot but think that this interpretation, if it can be substantiated, gives the sense that is at once the most simple and the most consistent and harmonious

*Mahāvagga* I 13, §1 *yonisomanasikāra* Can any member of the society offer any explanation of the usage of *yoniso* so as to trace it to an intelligible derivation? The account in Childers s v is not very satisfactory Cf Senart, *Mahāv* p 371

I 15, §6 *Ingha tvam anujānāhi agyâgâran* = "Come now, you grant me " This use of *ingha* (=agedum) suggests a derivation from the Sanskrit *anga*, which occurs as an emphatic vocative particle in Pāṇini and early Sanskrit, and likewise in Buddhist Sanskrit, e g in the *Lankāvatāra*, ch 1, leaf 9b 5 of the R A S MS, "*Kim anga punar dharmādharma mayoh . viśesho na bhavati? Bhavatyeva* " For the sound-changes it will suffice to refer to instances given in Kuhn's *Beitrag zur Pali Grammatik* Thus we have *i* from *a* before *ng* in *mutinga* for Sansk *mṛidanga*, for the aspiration, which is rarer for soft than for hard consonants, *singhāto* and *singhātakam*, corresponding to the Sansk. *ṣṛiṅgāta*

I 22, §16 *Bimbisārassa etad aho si kattha bhagavā*

vihareyya, yam assa divā appākinnam rattim appa-  
saddam appanigghosam vijanavātam manussarāhaseyyakam  
patisallānasārūppam

This is translated (Vinaya Texts, I 143) 'Where may I find a place for the Blessed One to live in . . . by day not too crowded, by night not exposed to much noise and alarm, clean of the smell of men, well fitted for a retired life?'

Though, for the sake of convenience, I have quoted the context, it is of the interpretation of the word vijanavātam only that I would speak. Like Drs Davids and Oldenberg, I understand this compound to refer to the atmosphere of the Buddha's proposed dwelling, but I analyze its parts differently. They clearly *constitue*, so to say, vi- 'without,' jana-vāta 'people-air,' i.e. 'the polluted air of crowded or frequented places.' The notion conveyed in the last expression is familiar enough to those who, like myself, are engaged in large public institutions, but I doubt whether, if this was what the compiler of this early text intended, he would have expressed it by a compound so bald and liable to misconstruction as jana-vāta.

I therefore propose to divide the word not vi-janavāta, but vijana-vāta, and translate accordingly, 'having its air from an unfrequented place,' or 'breathing the wind of the wilderness.'

The meaning thus obtained does not differ widely from that of the published translation (and I trust the learned translators will not consider me hypercritical for calling attention to it), but it seems to me to yield slightly better sense, and likewise to be in far better accordance with the analogy of such compounds. To illustrate the use of each member of the compound as I divide it, I cite a couple of examples taken from Bohtlingk and Roth: (1) malaya-vāta 'wind from Malaya,' Vikramorvaçī, 25, where vāta is used at the end of an ablatival compound, (2) vijanasevin, Kathāsaritśāgara, 7,195, where vijana is used substantively as the first member of a compound.



## KHUDDASIKKHÂ AND MÛLASIKKHÂ

EDITED BY

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THE Khuddasikkhâ and Mûlasikkhâ form a short compendium of the Vinaya, mostly in verse, a few passages only being given in prose. The MSS of the same are all written in the Burmese character, and there is also a Burmese edition which comprises the Bhikkhupâtîmokkha, the Bhikkhunîpâtîmokkha and the Abhidhammatthasamgāha, printed at Rangoon in 1882, we possess, however, a Sinhalese commentary belonging to the twelfth century, which proves that the books must have been known in Ceylon at that time.

About the age of the books it is very difficult to form a certain opinion. The language is rather more modern than that of the Mahāvamsa, and exigencies of the metre have introduced forms which are anything but classical, for instance, the optative *de* from *dā*, the metathesis *harāmpaciā* for *paccāharāṃ*, III 5, and the frequent elision of a beginning vowel after anusvāra, which only occurs in late texts (see Childers, s v *peyāḷam*, and J R A S vol xi p 112). The language is, however, not so artificial and not mixed with Sanskritisms to such an extent as that of the Dāthāvamsa.

Alwis, in his introduction to the Sīdat Sangarāwa, p cl, assigns a rather early date to Khuddasikkhâ and Mûlasikkhâ, viz A D 350, but without any sufficient reasons. It seems that the language of the Sinhalese commentary has misled him, a language only little more modern than that of the rock inscription of Mihintale (see my Ancient Inscriptions in Ceylon, No 121), the date of which Alwis, following Turnour (Ceylon Almanac for 1834, p 137), has fixed in A D 262. It was, however, already shown by Paul

Goldschmidt that this cannot be correct, and that the inscription belongs to Mahinda III at the end of the tenth and beginning of the eleventh century

The question about the age of *Khuddasikkhâ* and *Mûlasikkhâ* is, of course, quite independent from that about the commentary, and so we may still consider the statement from the Burmese histories of the Pîṭaka adduced by Forchhammer in his Report, p 5, that a Sinhalese priest, by name Dhamma Siri, wrote the *Mûlasikkhâ*, and a confiere Mahāsāmi the *Khuddasikkhâ*, about 920 years after Gautama's death In fact, the name of the author of *Khuddasikkhâ* is given as Dhammasiri in the last stanza but one

tena Dhammasirikena Tambiparivake'unā  
therena racitā dhammavinayaññūpasamsita

Under these circumstances, I must leave it undecided for the present whether the date as given by Alwis and Forchhammer is correct, or whether we should in fixing it consider the language, which rather points to the sixth or seventh century I will only mention besides that both works are referred to in the great inscription of Parākramabāhu at the Galwihāra, Polonnaruwa (see my *Ancient Inscriptions in Ceylon*, No 137), in lines 19 and 22, and that the great grammarian Moggallāna, living at the same time, is said to have written a *tika* on *Khuddasikkhâ*, which may have been the base of the Sinhalese commentary still in existence (see Note on the Pāli Grammarian Kaccāyana, by Lieut-Col G E Fryer, in his *Subodhālankāra*, p 4)

At the end of the text will be found a comparative list of passages in *Khuddasikkhâ* and *Mûlasikkhâ* on one side and Oldenberg's *Vinaya* on the other In spite of a careful investigation, I have not succeeded in identifying all the passages of the two texts given here, and I am driven to the conclusion that these passages are not contained in the text of the *Vinaya*, but are taken from the commentaries In a few cases I have succeeded in identifying passages from Samanta Pāsādikā and *Kankhā Vitaranī* with the help of the quotations given in Minayeff's edition of the *Pāṭimokkha*

# KHUDDASIKKHĀ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

## *Mātikā*

- 1 Ādīto upasampannā sikkhitabbam samâtīkam  
khuddasikkham pavakkhāmi vanditvā ratanattayam
- 2 Pârâjīkā ca cattâro garukâ navacivaram  
rajanâni ca patto ca thâlakâ ca pavâranâ
- 3 Kâlikâ ca patiggâho mamsesu ca akappiyam  
nissaggiyâni pâcitti samanâ kappabhûmiyo
- 4 Upajjhâceravattâni vaccapassâvathânikam  
âpucchakaranam naggo nhânakappo avandiyo
- 5 Cammam upâhanâ ceva anolokiyam añjanî  
akâsâsâvânîni samânâsaniko pi ca
- 6 Asamvâsiko ca kammam micchâ jîvavivajjanâ  
vattam vikappanâ ceva nissayo kâyabandhanam
- 7 Pathavî ca parikkhâro bhesajjugghadûsanam  
vassûpanâyīkā cevâvebhangiyam pakinnakam
- 8 Desanâ chandadânâdi uposathappavâranâ  
samvaro suddhi santoso caturakkhâ vipassanâ ti

## *I Pârâjīkā ca cattâro ti*

- 1 Maggattaye anikkhitta sikkho santhatasanthate  
allokâse nimittamsam tilamattam pi santhatam
- 2 Asanthatamupâdinnam pavesanto cuto 'thavâ  
pavesanathituddhâra pavitthakkhanasâdako
- 3 Âdiyejya hareyya vâ hareyya nîyâpatham  
kopeyya thânâ cāveyya samketam vîtināmaye

- 4 Adinnam thevyaçittena bhava pâràjiko 'thavà  
theyyâ balakusacchanna parikappâvahàrako
- 5 Bhandakàlagghadesehi paribhoge tha nicchayo  
manussaviggaham cicca jivitâ vâ viyojaye
- 6 Sattham vâ assa maranacetano upanikkhipe  
gâheyya maranûpâyam vadeyya marane gunam
- 7 Cuto payogâ sâhatthi nissaggânatti thâvarâ  
iddhivijjâmayâ kâlâ vâ adbhutâ vâ chhâ
- 8 Kriyâviseso okâso cha ânattiniyâmakâ  
jhânâdibheda no santam attanattupanâyikam
- 9 Katvâ kotthâsam ekekam paccuppannabhavassitam  
aññapadesarahitam dipento nâdhimâniko  
kâyena vâcâ viññatti pathe ñâte cuto bhava
- 10 Pârâjikete cattâro asamvasâ yathâ pure  
abhabbâ bhikkhubhâvâ sâsacchinno va jivitum
- 11 Pariyâyo ca ânatti tatiye dutiye pana  
ânatti veva sesesu dvayam etam na labbhati
- 12 Sevetukâmatâ cittam magge maggappavesanam  
imam methunadhammassa âhu angadvayam budhâ
- 13 Manussasanthatâ saññi thevyaçittam ca vatthuno  
garukâ avahâro ca adinnâdânahetuyo
- 14 Pâno manussako pânasaññitâghâtacetanâ  
payogo tena maranam pañcete vadha hetuyo
- 15 Asanthatâ attani pâpamicchata yâ rocanâ tassa manussajâ  
titâ  
naññappadeso ca tadeva jânanam pañcettha angân  
asantadipane
- 16 Asâdhâranâ cattâro bhikkhunînam abhabbatâ  
ekâdasa ca vibbhantâ bhikkhunî mudupitthiko
- 17 Lambimukhena ganhanto angajâtam parassa ca  
tatthevâbhiniâsîdanto cattâro anulomikâ
- 18 Magge maggappavesanâ methunassa idhâgatâ  
cattâro ti catubbisa samodhânâ pâràjikâ ti

## II Garukâ narâ ti

- 1 Mocetukâmatâ sukkassupakkamma vimocayam  
aññatra supinantena samano garukam phuse
- 2 Itthisaññi manussitthim kâyasamsaggaiâgavâ

- samphusanto upakkamma samano garukam phuse  
 3 Tathâ sunanti viññam ca maggam vâḷabbha methunam  
 dutthullavâcâ râgena obhâsento garum phuse  
 4 Vatvattakâmutthânavannam  
 vâcâ methunayuttena garum methunayâcane  
 5 Patiggahetvâ sandesam itthiyâ purisassa vâ  
 vimamsitvâ haram paccâ samano garukam phuse  
 6 Samyâcītaparikkhâram katvâ desita vatthukam  
 kutim pamânâtikantam attuddesam garum phuse  
 7 Mahallakam vihâram vâ katvâ desitavatthukam  
 attano vasanattâya samano garukam phuse  
 8 Amûlakena codento codâpento ca vatthunâ  
 antimena ca câvetum sunamânam garum phuse  
 9 Aññassa kīriyam disvâ thenalesena codayam  
 vatthunâ antimenaññam câvetum garukam phuse  
 10 Châdeti jānam āpannam parivaseyya tâvatâ  
 careyya sanghe mātattam parivuttho cha rattiyo  
 cinnamātattam abbheyya tam sangho vīsattigano  
 11 Âpattinukkhittam anantarâya pahuttatâyo tathâ saññi-  
 tâ ca  
 châdetukâmo atha châdanâ tī channâ dasangehyaru-  
 nuggamamhī tī

### III Cīvanan ti

- 1 Khomakoseyyakappâsasânabhangâni kambalam  
 kappiyâni chaletâni sânulomâni jâtito  
 2 Dukûlāṇ ceva pattunnâpatisomâracīnājam  
 iddhiyam devadīnnañca tasso tassânulomikam  
 3 Ticīvaram parikkhâracolam vassikasâtikam  
 adhitthe na vikappeyya mukhapuñchanisīdanam  
 4 Paccattharanakam kanducchādīm ettha ticīvaram  
 navaseyyavīnekāham cātumâsam nisīdanam  
 5 Imam sanghâtīm dhitthāmi sanghâtīm iccādhittake  
 ahatthapâsam etan tī sesesu pi ayan nayo  
 6 Adhitthahanto sanghâtī pabhūti pubbacīvaram  
 paccad' 'v' 'v' vya pattādhittahāno tathâ  
 7 Etam imam 'va sanghâtīm samse paccuddharāmīti  
 evam sabbāni nāmena vatvâ paccuddhare vidū

- 8 Sanghāti pacchimantena dīghaso mutthipaṇcako  
uttamantena sugatacivaiṇāpi vattati
- 9 Mutthittikan ca tīṇaṃ tathā ekamsikaṃ pi  
antaravāsako cāpi dīghaso mutthipaṇcako
- 10 Addhateyyo dvihattho vā tīṇāntena vattati  
nisīdanassa dīghena vidatthi dve pi salato
- 11 Diyaddham dasā vidatthi sugatassa vidatthiya  
kanduppatichādikaṃ tīṇaṃ dve vidatthiyo
- 12 Dighan tato catasso vā sugatassa vidatthiya  
vassikasātikāya pi dīghaso cha vidatthiyo
- 13 Tīṇaṃ addhateyyo 'va sugatassa vidatthiyā  
ettha chedanapācitti karontassa tad uttari
- 14 Paccatharamukhaṇolā ākankhitappamānikā  
parikkhāraṇaṃ ganānaṃ pamānaṃ vā na dīpitaṃ
- 15 Tathā vatvā adhitthēyya thavikadim vikkappiyam  
ahatāhataḥkappānaṃ sanghāti digunā siyā
- 16 Paccatthapāṇiṇo tathā antaravāsako  
utuddhatānaṃ dussānaṃ sanghāti ca catugguṇā
- 17 Bhavēyyum digunā sesā pamsukūle yathāruccī  
tīsu dve vāpi ekam vā chinditabbam pahoti yam
- 18 Sabbesu appahontesu anvādhim ādivēva vā  
achinnam ca anādinnaṃ na dhāreyya ticivaram
- 19 Gāme nivesane uddositaḥpāsādahammiye  
nāvattamālaṇāme satthakhetthakale dume
- 20 Ajjhokāse vihāre vā nikkhīpivā ticivaram  
bhikkhusammutiyaññāti vipavattthum na vattati
- 21 Rogavassapaṇiṇāntā kanducchādikasātikā  
tato param vikkapēyya sesā aparīyāntikā
- 22 Paccatthapariṇikkhāramukhapuñchanacolakam  
dasam pi vatvā tīṇaṃ kappam labbham nisīdanam
- 23 Adasam rajitam yeva sesa cīvarapaṇcakaṃ  
kappatādinnaḥkappam va sadasam va nisīdanam
- 24 Anadhitthita nissattham kappetvā paṇḍitānaṃ  
hatthadīghan tatopaddhavitthāraṇaṃ ca vikkappiyam
- 25 Ticīvarassa bhikkhussa sabbam etam pakāsitaṃ  
parikkhāraṇaṃ sabbam tathā vatvā adhitthahi
- 26 Acchedavissajjanagāhaviḥbhamaṃ paccuddharo māraṇa-  
lingasikkhā



- kamsakâ ca tipusisaphalikâ tambâlohajâ  
 11 Chavasâsamayâ câpi ghatitumbakatabajâ  
 pattâ akappiyâ sabbe vuttâ dukkatavattthukâ ti

*VI Thalakâ cāti*

- 1 Kappiyâ thalakâ tisso tambâvomattikâmayâ  
 dârusovannarajatamaniveluniyâmayâ  
 2 Akappâ phalikâkâ ca kamsajâ gihisantikâ  
 samghika kappiyâ tumbaghatijâ tâvakâlikâ ti

*VII Pavânanâ ti*

- 1 Yeniriyâpathenâyam bhuñjamâno pavârîto  
 tato aññena bhuñjeyya pâcitti nâtirittakam  
 2 Asanam bhojananñeva abhikkhâro samipatâ  
 kâvavacâ patikkhepo puñcangâ pavâranâ  
 3 Odano sattukummâso maccho mamsam ca bhojanam  
 sâli vîhi yavo kangu kudi ùsavariagodhumâ  
 4 Sattannam esam dhaññânam odano bhojjayâgu ca  
 sâmakâdi tinam kudrûsakevaraka corako  
 5 Varake sâliyañ ceva nivâro sangaham gato  
 bhatthadhaññamayo sattu kummâso yavasambhavo  
 6 Mamso ca kappiyo vutto maccho udakasambhavo  
 bhuñjanto bhojanam kappamakappam vâ nisedhayam  
 7 Vârîto bhikkhatam kappam tam nâmena iman ti vâ  
 lâjâ tam sattubhattânî goraso suddhakhajjako  
 8 Tandûlâ bhatthapîthañ ca puthukâ veluâdinam  
 bhattam vuttavasesânam ñasavâguraopi ca  
 9 Suddhayâguphalâdini na janenti pavânanam  
 pavânitena vutthâva abhuttana ca bhojanam  
 10 Atirittam na katabbam yena yam vâ purekatam  
 kappiyam gahitañ cevuccâritam hatthapâsagam  
 atirittam karontevam alam etam ti bhâsatu  
 11 Na kare 'nupasampannahatthagam pesavitvâpi  
 kâretum labhate sabbo bhuñjitum tam akârako ti

*VIII Kâlikâ cāti*

- 1 Patiggahitvâ cattâro kâlikâ yâvakâlikam  
 yâmakâlikam sattâhakâlikam yâvajivikam



- 2 Pittham mûlam phalam khajjam goraso 'i  
yâgu súpappabhûtayo hontete yâvakâlikâ
- 3 Madhumuddikasâluca cocamocambujambujam  
phârusam naggisantattam pânakam yâmakâlikam
- 4 Sânulomâni dhaññâni thapetvâ phalajo raso  
madhûkapupphâ aññatra sabbo puppharaso pi ca
- 5 Sabbapattaraso ceva thapetvâ pakkadâkajam  
sîtodamadditodicca pâko vâ yâmakâliko
- 6 Sappi nonîtatelâni madhu phânitam eva ca  
sattâhakâlikâ sappi yesam mamsam avâritam
- 7 Telam tilavaseranda madhu sâsapasambhavam  
khuddabhamara madhukari makkhikâhi katam madhu
- 8 Rasâdi ucchuvikati pakkâpakkâ ca phânitam  
savatthu pakkâ sâmam vâ vassakâle amânusâ
- 9 Aññesam na pace vatthum yâvakâlikavatthukam  
haliddim singiveraṇi ca vacattham lasunam pacâ
- 10 Usiram bhaddamuttaṇi câtivisam katurohinî  
pœṇca mûlâdikaṇi câpi mûlam tam yâvajîvikam
- 11 Vilangamaricam gothaphalam pippalivâjîkâ  
tîphalei andakâdînam phalam tam yâvajîvikam
- 12 Kappâsanîmbakutajapatolasulasâdînam  
sûpeyyapannam vajjetvâ pannam tam yâvajîvikam
- 13 Mûlam sâram taco pheggu phalam pannam puppham latâ  
âhârattham asâdhentam sabbam tam yâvajîvikam
- 14 Sabbakâlikasambhogo kâle sabbassa kappati  
satî paccaye vikâle kappate kâlikattayam
- 15 Kâlasâmamatikantâ pâcittim janayantubho  
janayanti ubho pete antovuttaṇi ca sannidhim
- 16 Sattâhakâlike satta ahâni atinâmite  
pâcitti pâlinârûlhe sappi-âdimhi dukkatam
- 17 Nissattham laddham makkheyya nangam najjhoha-  
reyya ca  
vikappentassa sattâhe -<sup>^</sup> ^ ^
- 18 Makkhanâdiṇi canâpatti aññassa dadato pi ca  
yâvakâlika-âdini samsatthâni sahattanâ
- 19 Gâhâpayanti sabbhâvam tasmâ evamudîritam  
pure patiggahitaṇi ca sattâham yâvajîvikam
- 20 Sesakâlikasammissam pâcitti pi nibbujjati o

- yāvakālikasammissam itaram kālīkattayam  
 21 Patiggahītam tadahu tadaheva ca bhuñjave  
 yāmakālikasammissam sesam evam vijāṇiyam  
 sattāhakālimissaṇ ca sattābam kappatetarām tī

IX *Pariggahito ti*

- 1 Dātukāmābhīhāro ca hatthapāseranakkhamam  
 tidhā dente dvidhā gāho pañcangevam patiggaho
- 2 Asambhāre tattha jāte sukhume ciñca adinam  
 panne vā sayhabhāre ca patiggaho na iūhati
- 3 Sikkhāmaranalingehi anapekkhavisaggato  
 acchedānupasampanna dānāgāhopisammattī
- 4 Appatiggahītam sabbam pācitti paṇibhuñjato  
 suddhaṇ ca nātibahalam kappate udakam tathā
- 5 Angāḍaḍḍaṇ avicchinnam dantakkhikannagūthakam  
 lonassukkelasinghānaṇ semhamuttakāṇṣakam
- 6 Gūthamattikamuttāni chāṇikaṇ ca tatthavāde  
 sāmam gahetvā seveyya asante kappakāṇṇake
- 7 Duiūpacinne rajokinne . . . . .  
 antovutthe antopakke sāmam pakke ca dukkatan tī

X *Mamsesu ca akappiyan ti*

- 1 Manussahatthiassānam mamsam sunakhadīpinam  
 sīhabyagghataṇacchānam acchassa uragassa ca
- 2 Uddissakāṭamamsaṇ ca yaṇ ca appatīvekkhitam  
 thullaccayam manussānam mamse sesesu dukkatam
- 3 Atthi pi lohitaṇ cammam lomam esam na kappati  
 sacittakam va uddissa katam sesam acittakan tī

XI *Nissaggiyāṇ ti*

- 1 Aṇiūpiyam rūpiyena rūpiyam itarena ca  
 rūpiyam paṇivatteyya nissaggi idha iūpiyam
- 2 Kabhāpano sajjhūsingivohāiūpagamāsakam  
 vatthamuttādī itaram kappam dukkatavatthu ca
- 3 Imam gahetvā bhutvāvā imam dehi karānaya  
 demī vātisamāpanne nissaggikayavikkave
- 4 Attano aññato lābham saṅghasamānassa vā natam  
 paṇnāmeyya nissaggi pācitti cāpi dukkatam







XIX *Nhāna kappo ti*

- 1 Na ca nhāveyya therānam purato pari vā tathā  
dadeyya otarantānam maggam uttarāmaṇako
- 2 Kuddathambhatai utthāne nhāyamāno na ghamsaye  
kāyagandhabbahatthena kuravindakasuttivā
- 3 Mallakena ñāmaññam vā sarirena na ghamsaye  
kapālitthakakhandāni vatthavaddhi ca vattati
- 4 Sabbesam puthupāni ca gilānassakatamallakam  
pāsānaphenakathalā kappanti padaghammane ti

XX *Avandīyo ti*

- 1 Ukkhittānūpasampanna nānāsamvāsaitthiyo  
navo ca garukattho ca pandako ca avandiyā ti

XXI *Cammam ti*

- 1 Mānasaññā kappanti paribhuñjitum  
rohitēnipasadā ca kurungā mīgajātikā
- 2 Anuññātattavā aññam cammam dukkatavattthukam  
thavīkōpāhane cammam sabbam kappati mānusan ti

XXII *Upāhanā ceṭṭā ti*

- 1 Majjhadesena kappanti gananganupāhanā navā  
sabbassa kappantāiāme sabbatthākallakassa ca
- 2 Sabbanīlakaodātapītalohitakanhakā  
mahārangamahānāmaṅgarattā upāhanā
- 3 Sabbamañjetthikā citiā nīlapītādivaddhikā  
tittīrapattikā mendaajavīsānavaddhikā
- 4 Khallabaddhā putabaddhā tūlapunnā cupāhanā  
pālīgūnthimā kā mōrapicchena parisibbitā
- 5 Vicchikālīkatā sīhabyagghuddājīnadvīpinam  
majjārakālākōlūkacammehi ca parikkhatā
- 6 Pādukā sankamanīyā koci dhāreyya dukkatam  
nīlādivannam sakalam muñcitvā vekadesakam  
ujjānāpattā hāretvā khallakādikan ti

XXIII *Anolohīyan ti*

- 1 Sāratto itthiyā yonim mukham vā bhikkhadāyiyā  
parassa pattam ujjhānasaññī vā attano mukham  
ādāsodakapatte vā oloketassa dukkatan ti



- 3 Antam dīghāsanam tinnam yam pahoti nisīditum  
mañcake vāpi pīthe vā dvinnam labbham nisīditum ti

XXVII *Asamvāsiko cati*

- 1 Ukkhitto nūpusampanno bhikkhunicchinnamūlako  
nānāsamvāsanissimathitavehāsasanthitā  
ekādasa abhabbā ca asamvāsā ti dīpitā ti

XXVIII *Kammaṇ cati*

- 1 Adhammakammam vaggena samaggena adhammīkam  
vaggena dhammakammaṇ ca samaggena ca dhammīkam  
2 Catuttham yevānuññātam sesakammesu dukkatam  
catuvaggo pañcavaggo dasavīsativaggaṅko  
3 'Tirekavīsativaggo pañca sanghā vibhāvītā  
catuvaggo 'ttha abbhānūpasampadappavāraṇā  
4 Pañcavaggo ca abbhānam majjhadesūpasampadam  
dasavaggo ca abbhānam thapetrā sabbakammiko  
5 Itaro sabbakammesu kammappatto 'ti dīpito  
catuvaggena kattabbe cattāro pakatattakā  
6 Kammappattāpare chandā rahā sese pyayam nayo  
catuvaggādi kattabbam asamvāsakammārahā  
7 Garukatthesvaññātaram katvāna ganapūranam  
parivāsādikam kammam katam kuppañcadukkaṭam  
8 Adhammakammam vāreyya antarāye duve tayo  
ditthāvim eko 'dhitthānam vārente 'vatato 'dhikā  
9 Kammārahā asamvāsā khammādi dukkhatā  
etesam sanghamajjhamhi patikkhepo na rūhati  
10 Pakatatte . . . vāsabhikkhuno  
ārocentassantamaso nantarassābhīrūhati  
11 Kopetum dhammīkam kammam patikoseyya sammukhā  
tirokkhā kāyasāmaggi chandam nodeyya dukkatan ti

XXIX *M . . . ti*

- 1 Dārum velum phalam puppham cunnam nhānamukho-  
dakam  
mattikā dantakatthādīm na dade kulasangaham  
2 pāribhattakatā muggasuppatā vatthuvijjā



- pahenadûtakammena . . . . . và  
 3 . . . . . và pana  
 nāññena vāpi sambuddhapatikuttthena jīvaye  
 4 V . . . . .  
 kuladûsâdinuppannapaccaye parivajjaye ti

## XXX Vattan ti

- 1 Âgantuko na ârâmam pavise saupâhano  
sachatto gunthito sîse karitvâ vāpi cîvaram
- 2 Pāṇiyena na dhoveyya pâde vuddhatare pi ca  
âvâsike bhivâdeyya puccheyya sayanâsanam
- 3 Gamiko patisâmetvâ dârumattikabhandakam  
vikâraṇi ca thaketvâna âpucchâ sayanâsanam
- 4 Âpucchitabbe asatî sangopetvâna sâdhukam  
pakkameyyaṇñathâ tassa pakkantum na ca kappatî
- 5 Âvâsiko paññâpeyya vuddhâgantussa âsanam  
upanikkhipe pâdodappabhûtim pattacîvaram
- 6 Paccuggantvâna ganheyya pāṇiyena ca . . . . .  
â . . . . . bhivâdeyya paññâpe sayanâsanam
- 7 Âjjhâvuttham avuttham vâ vgocharâ gocaram vade  
vaccappassâvathânâni katikam sekkhasammutim
- 8 Pavesanikkhame kâlam . . . . .  
nisinno va navakassa etam sabbam samuddise ti

## XXXI Vikappanâ cerâ ti

- 1 Sammukhâ parammukhâ ti duve vuttâ vikappanâ  
sammukhâya vikappento byattassekassa santike  
imam cîvaram tuyham vikappemi ti bhâsaye
- 2 Ettâvatâ nidhetum va kappatî na ca kappatî  
paribhogâdikam tena apaccuddhatabhâvato  
mayham santakam paribhuñja vâ visajjehi vâ yathâ-  
paccayam vâ karohîti
- 3 Tena paccuddhate yeva . . . . . kappatî  
aparâ sammukhâ vekâ bhikkhussekassa santike
- 4 Gahetvâ nâmam ekassa pañcannam sahadhamminam  
imam cîvaram Tissassa bhikkhuno Tissâya bhikkhuniyâ  
Tissassa sâmanerassa Tissâya sâmaneriyâ Tissâya bhikkhamâ-

nāva vīkappemi ti vattabbam tena bhikkhunā Tīssassa  
bhikkhuno Tīssāya bhikkhuniyā Tīssassa sāmānerassa Tīssāya  
sāmāneriyā Tīssāya bhikkhamānāya santakam paribhūñja vā  
vīsajjehi vā yathā paccayam vā karohi vattabbam

parammukhā vīkappanā ekassantevam īraye

imam cīvaram tuyham vīkappanattāva dammīti tena  
vattabbo ko te mitto vā sanditttho vāti itarena ceva  
vattabbam Tisso bhikkhu ti vā Tīssā vā bhikkhunīti puna  
tenāham Tīssassa Tīssāya vā dammī ti vīkappite teneva  
Tīssassa bhikkhuno Tīssāya vā bhikkhuniyā santakam pari-  
bhūñja vā vīsajjehi vā yathāpaccayam karohi paccuddhari-  
tabbam.

- 5 Dūrasantikattekatlabhābhāvam vijāniya  
etam imanti etāni imāni te' ttha yojaye
- 6 Dasāham māsam ekam vā pañca vā kathinatthate  
pāripûrattham ūnassa paccāsāsati māsakam  
nuppādayati nissaggim nādhittitā vīkappitanti

### XXXII Nissayo ti

- 1 Byattassa pañcavassassa natthi nissayakāriyam  
yāvajīvam pi abyatto nissito yeva jīvati
- 2 Ekamsam cīvaram katvā pagganhitvāna añjalim  
ukkutikam nisīditvā vade yāvatatīyakam  
ācariyo me bhante hohi āyasmato nissāya vacchāmi ti
- 3 Pakkante pakkhasankante vibbhante cāpi nissayo  
maranānattupajjhāya samodhānehi sammati
- 4 Nissāya na vase laggim apubbam thānam āgato  
āgame catupañcāham nātum bhikkhusabhāgatam
- 5 Addhikassa gilānassa gilānupatthākassa ca  
yācitassa araṇṇevā sallakkhenta phāsukam  
sabhāge dāyake sante vasitum tāva labbhatīti

### XXXIII Kāyabandhanan ti

- 1 Akāyabandhano gāmam dukkatam paviseyya ce  
bandheyya yattha sarati tatthevāsatiyā gato

- 2 Pattikâ sūkarantanti duvidham kâyabandhanam  
dussapatto ca rajju ca etâ tadanulomikâ
- 3 Māḷādim kakkatacchādīm dassetvā gunasuttakam  
labbhā dasā catasso pi ante digunasuttakam
- 4 Mālādim kakkatacchādīm dassetvā gunasuttakam  
kottitā kuñjaracchādīm vattikā na ca kappatī
- 5 Ghatakam makaramukhādīm na kappantī dasāmukhe  
labhante gbatakā lekhā vidhe aññañ ca cittakam
- 6 Deddubhakañ ca muraJam maddavinam kalābukam  
na kappantī dasāsu dve majjhimā yeva kappare
- 7 Veludantavissānatthi katthalākhā phalāmāyā  
sankhanābhīmāyā suttam nāllohamāyā pi ca  
vidhā kappantī kappiyā ganthiyo cāpi tammāyātī

PATHAMA-BHĀNAVĀRAM NITTHITAM.

### XXXIV *Pathavī cātī*

- 1 Jātājātā tī duvidhā suddhamattikapamsukā  
jātā daddhā ca pathavī bahumattikapamsukā
- 2 Cātumāsādhikovatthapamsumattikarāsī ca  
suddhasakkharapāsānamarumbakatavālukā
- 3 Daddhā ca bhummi yebhuyya sakkharādi mahī pi ca  
dutiya vuttarāsī ca
- 4 Dve bhāgā tīsu bhāgesu mattikā yassa bhummiyā  
yebhuyya mattikā esā sesesu pi ayam nayo
- 5 Pācitti khanane jāte jātasaññissa dukkatam  
dvelhassājātasaññissa nāpattānāpane tathā
- 6 Pahāre pahārāpatti khanamānassa attanā  
ekāyānattiyā ekā nānānattīsu vācaso
- 7 Imam thānam imam kadam idha vāpim khanettha ca  
jālehaggin tī vā vatthum niyametvāna vattatī
- 8 Thambhassimassa āvātam mattikam jānamāhara  
karohi kappiyañ ceti vacanam vattatedisam
- 9 Asambaddham pathavī sikkhakaddamādhikam  
kopetum tanukam labbhamussiñ ca niyakaddamam
- 10 Ganduppādam upacikā mattikamūsikukkuram  
cātumāsādhikovattham leddādīñ ca na kopaye

- 11 Patīterāpī ādinam kule udakasantike  
pāsāne ca raje lagge patitena va sondiyā
- 12 Vammike mattikā kudde abbhokāsu'ttite tathā  
yebhuṃyakathalatthāne tittatittakakuttako
- 13 Thambhādīm ganhitum bhūmim saṃcāletvā vīkopyam  
dhārāya bhinditum bhūmim kātum vā vīsamam samam
- 14 Sammajjanīhī ghamisitum kantakādīm pavesitum  
dassessāmīti bhindanto bhūmim cankamitum padam
- 15 Ghamisitum angapaccangam kanduogītātādisu  
hattham vā dhovitum bhūmim ghamisitum na ca kappatī
- 16 Thambhādīm ujukuddhāro pāsānādipavattanam  
sākhādīkaddhanam rukkhalatāchedanaphalanam
- 17 Sekopassāvaādinam suddhacittassa vattatī  
allahattham thapetvāna rajaggāho ca bhūmiyā
- 18 Aggissa anupādāne kapale itthakāya vā  
pātetum labbhate aggim bhūmiyam vāvasesatī ti

## XXXV Paṇikkhāro ti

- 1 Pañcavannehi suttehi anto bahi ca sībbitum  
girikūtaddhacandādīm chatte panne ca chinditum
- 2 Ghatakam vālarūpam vā dande lekḥā na vattatī  
vattatī dandabundamhi ahichattakasādisam
- 3 Sībbitum ekavannena pañjajam vā vinandhitum  
tirattam vattatī chatte dande lekḥāvabandhitum
- 4 Ante pattamukhe vāpī venisankhalikā pī vā  
sūcivikāram aññam vā cīvarena ca kappatī
- 5 Kappabīnduvikāram vā pālīkannīkādikam  
ganthipāsakapattāpī catukonā va agghiyam
- 6 Muggaro kakkataccāhādi vikālam nettha vattatī  
konasuttā ca pīlakā duvīññeyyāvakappare
- 7 Gandham telam va lākham vā rajanena ca pakkhiye  
rattam sankhena maninā ghatteyyaññena vā na ca
- 8 Ghamseyya doniyam katvā pahārena ca mutthinā  
kannakonakasuttāni ratte chindeyya cīvare
- 9 Lekḥā na vattatī dhammakarane chattavaddiyam  
lekham thapetvā manikā pīlakā kuñcīkāya ca
- 12 Pīpphale ca pañchedalekḥā dandamhi vattatī

- mâlâdyaraniyam pattamandale bhittikammañ ca  
 13 Hetthâ lekhâ dvayam uddham ahichattakasâdisam  
 hitvâ kattarayatthimhi sûcisandâsake pi ca  
 14 Yam kiñci girikûtâdi vannamattham na vattatî  
 bimbhanamhi sîmañca  
 15 Sammuñjanimhi sankârachaddane rangabhâjane  
 pâniyabhâjane pâdapithe kathalikâya ca  
 16 Pattâdhârapidhânesu tâlavante ca bijane  
 yam kiñci mâlâkammâdi vannamatthamavâritam  
 17 Senâsane pana dvâarakavâtâdippabhedane  
 sovannamayam 'nuññâtam vannamatthamhi kâ kathâ  
 18 Vissânanâhîlâbhâdippabhede telabhâjane  
 pumitthirûpaahitam vannamatthamavâritan ti

### XXXVI Bhesajjan ti

- 1 Janassa kâtum bhesajjam dâtum vatthum na labbhatî  
 bhikkhâcariyaviññatti sakehi sahadhamminam  
 2 Pitunam tadupatthâkam bhikkhunissitabhandunam  
 labbham bhesajjakaranam veyyâvaccakarassa ca  
 3 Mahâcûlapitâmâtâbhâtâbhaginîâdnam  
 tesam sakenattaniye dâtabbam tâvakâlikam  
 4 Kulâdâni viññâti bhesajjakaranâ lîhi  
 mâtâpitûhi sambandhaññâtakesu na rûhati  
 5 Pindapâto anâmattho mâtâdînam avârîto  
 channam dâmarîcorassa dâtum issariyassa ca  
 6 Tesam suddakeheva parittam karenattano  
 bhanitabbam bhanâpente parittam sâsanogadham  
 7 Silam dhammam parittam vâ âgantvâ detu bhâsatu  
 dâtum vatthuñ ca labbhatî gantvâ kenaci pesito ti

### XXXVII Uggaho ti

- 1 Kammacetiya samghaññapuggalattham ganassa ca  
 dasabhedam pi ratanam ugghanantassa dukkatam  
 2 Nissaggitesu attattham dvîsu sesesu dukkatam  
 anâmasitvâ vutte tu ganasamghaññapuggalam  
 3 Cetiya navakammassa dammîti na patikkhipe  
 vade kappiyakârânam vadantevam ime iti

- 4 Khettham vatthum talākam vā dente dāsapasvādīkam  
patikkhīpivā ganheyya kappiyena kamena ca
- 5 Khetthādini vibhāssa vutte dammīti vattati  
navamātīkakedaratalakakirivā nave
- 6 Mattikuddharanam bandho thūakāro ca aliyā  
atirekabhāgādānam kedāre anave nave
- 7 Aparicchinnabhage ca sassede 'thettake iti  
kahāpanutthāpanāñ ca sabbesam pi akappiyam
- 8 Avatvā kasavapicā dettakāya ca bhūmivā  
p'ittlāpeti bhūmim vā bhāgo deyyo ti etthako
- 9 Bhūmibāge katam sassam etthake ganhatthetthakam  
ganhattham vadantevam pamānam dandarajjūhi
- 10 Minane rakkhane thatvā khaletam niharapane  
kottthāpatisāmane
- 11 Patīsāmeyya pācitti yam kiñci gahisantakam  
bhandāgānikasīsena same pi pitusantakam
- 12 Pitūnam kappiyam vatthum avassam patīsāmiyam  
attano santakam katvā labbhate patīsāmitum
- 13 Dehīti patīsāmetvā vutte cāpi patikkhipe  
pātetvānagate labbham palibodho ti gopitum
- 14 Kammam karontā ārāme sakam vaddhakādayo  
parikkhārañ ca sayanabhandam vā rājavallalī
- 15 Dehīti patīsāmetvā vadanti yadī chandaso  
na kareyya bhayāthānam guttam dassetum vattati
- 16 Balakkārena pātetvā gatesu patīsāmitum  
bhikkhumanussāsankanti natthe vatthumhi tādise
- 17 Vibhāsa vasathassanto ratanam ratanasammatam  
nikkhipeyya gahetvāna magge 'raññe pi tādise  
sāmikānāgamam ūatvā patī ūpaṃ karissatīti

## XXXVIII Dūsanani

- 1 Puppham velum phalam cunnam dantakatthañ ca  
mattikam  
sangahanattham dadato kuladūsanadukkatam
- 2 Thullaccayam garubhandam issarenettha samghikam  
dentassa dukkatādini theyvāsanghassa santakam
- 3 Kulasangahāropetum ropāpetum ca sabbathā

- phalapupphupagam rukkhā jaggituñ ca na vattati  
 4 Nimitto bhāsato kalyāṇaṃ uṇṇaṃ āvāsaṃ  
 attano paṇibhogattham āvāsaṃ labbhati  
 5 Vuttā va vejjikā jaṅghapesane gīhikammesu  
 thapetvā pītaro bhandum veyyāvaccakaram sakam  
 6 Dukkataṃ padavārena harane dūtasāsanaṃ  
 sāsanaṃ āvāsaṃ pathamam vadato puna  
 7 Uppannapaccayā evaṃ pañcannam pañcā  
 abhūtā rocanā rūpasamvohāruḍḍhā disā  
 8 Harāpetvā haritvāpi pītūnaṃ sesaññātinaṃ  
 pattānaṃ āvāsaṃ dātum pupphāni labbhati  
 9 Mandanatthañ ca līṅgādipūjatthañ ca na labbhati  
 tathā phalaṃ gilānānaṃ āvāsaṃ ca  
 10 Paribbaya vihinānaṃ dātum saparasantaṃ  
 bhājente phalapupphamhi deyyam pattassa kassaci  
 11 Sammatenāpaloketvā dātābham itarena tu  
 vihāre vā paṇichijja katvāna katikam tato  
 12 Deyyam yathā paṇichedam gilānassetarassa vā  
 yācamānassa katikam katarukkhāvadassiyā  
 13 Sīrīsakasāvādīnaṃ cunne sese ca nicchayo  
 yathāvuttanayo eva pannaṃ ettha pavesaye ti

### XXXIX Vassupanāyikā cerā ti

- 1 Purimikā pacchimikā duve vassūpanāyikā  
 āvāsaṃ upaṇṇāgāho vacābhedaṃ ca idāso  
 imasmim vihāre imam temāsam vassam upemi  
 2 Idha vassam upemīti cīttuppādettha ālayo  
 nopetukāmo āvāsam tadahu 'tikkameyya vā  
 3 Bhaveyya dukkatāpatti jānaṃ vānupagacchato  
 dutiyam upagaccheyya chinnavasso 'nupāgato  
 4 Na pakkameyya temāsam avasitvāna cārikam  
 mātāpītūnaṃ atthāya pañcannam sahadhamminam  
 5 Gilānatadupatthākabhattam esissam osadham  
 pucchissāmi upatthissam gantvānābhīratam aham  
 6 Vūpakāsissam kukkucam dīthim garukam ādikam  
 karissam vāpi kāressam vinodanam vivecanam  
 7 Vutthānaṃ vāpi ussukkam gantum icceva mādinā

- labbham sattâhakiccena pahitâpahite pi ca  
 8 Samghakamme vaje dhammasavanattham nīmantito  
 Garûhi pahito vâpi garūnam vâpi passitum  
 9 Na bhindadhovâradda sūtapet'hâkadi ssaṃne  
 labbham na pāpuneyyaṃ vāyamissanti dūrato  
 10 Sesañātihi pesite bhikkhunissitakena ca  
 upāsakopāsikāhi niddisitrāna pesite  
 11 Vassacchede anāpatti antarāve satattano  
 samgāhāni aḍḍhāni vā chinnavasso pavārave  
 12 Ajjhokāse ca rukkhassa susire vitape pi vā  
 chavakutichattacatisūpagantum na vattati  
 13 Asenāsanikenāpi upagantum na labbhati  
 pavāretuñ ca labbhati nāvāsathavajūpago ti

### XL *Arbhangiyāni*

- 1 Arāmārāmatthūni vihāro tassa vatthu ca  
 mañco pītham bhisi bimbahanādisayanāsanam  
 2 lohakumbhi katāho ca lohabhānakavarako  
 kuthāri vāsi pharasu kuddālo ca nikhādanam  
 3 Valli velu tinam pannam muñjapabbajamattikā  
 dārumattikabhandāni pañcete avibhājiyā  
 4 Thullaccayam bhājayato bhājitāpi abhājitā  
 garubhandāni vuccanti ete 'vissajjiyāni ca  
 5 Valliddhabāhumattāpi velu atthangulā yato  
 tinādīmutthimattampi pannam ekam pi mattikā  
 6 Pakatā pañcavannā vā sudhā kankutthaādikā  
 tālapattappamānāpi dinnā vā tathā jātakā  
 7 Rakkhitā samghikā rajjusottādi pi abhājiyā  
 nitthite bhājiyā kamme samghike cetiyassa vā  
 8 Pattādi bhikkhusārūppam tathā vipakatākatam  
 bhājiyam lohabhandesu vārakam pādaganhakam  
 9 Velumhi bhājiyā telanālikattaradandako  
 chattadandasālākāyo tathopāhanadandako  
 10 Anuññātavāsīdando karando pādaganhako  
 arañña ca nisingādi bhikkhūpakaranam tathā  
 11 Tacchitrā nitthitam dārubhandan dantañ ca bhājiyam  
 bhikkhūpakarane pādaghatako mattikāmayo



- 12 Bhāṇīyam kappīyam cammam elacammam abhāṇīyam  
ca thāvāraṇa thāvarena ca  
13 Thāvaram parivattēyya tathā katvā ca bhuñjītum  
vallāḍiphātīkammena ganhe sesamabhāṇīyan ti

### XLI Pakinnahan ti

- 1 Sadvārabandhane thāne soḍukkhalakapāsake  
sayantena divā dvāīam bandheyya parivattakam  
2 Sante viññumhi purise ābhogo cāpi kappatī  
savasetam vinākāram sayanto dukkatam phuse  
3 Ratanānithirūpāni dhaññam itthipāsādanam  
turiyāvudhabhandāni āmasantassa dukkatam  
4 Sittatēlodelehi phanahatthaphanehi vā  
kocchena vāpi yo kese osanheyy'assa dukkatam  
5 Nekapāvuranā ekattharanā vā tuvatteyyum  
tathēkamañce bhuñjeyyum ekasmim vāpi bhājane  
6 Caturangulato ūnam adhikathangulan tathā  
dantakattam na khādeyya lasunam na akallako  
7 Hīnukattthehi ukkattam hīnam vā jātīādīhi  
ujum vaññapadesena vade dubbhāsītam davā  
8 Dīge nakhe ca kese ca nāsālome na dhāraye  
na labbham vīsattimattam sambādhe lomahāraṇam  
9 Yathāvuddham na bādheyya va san  
ghikam  
adhotaallapādehi nakkame sayanāsanam  
10 Sudhotapādakam vāpi tatheva saupāhano  
sanghātīyā na pallatthe bhittādīm na apassaye  
11 Paṇikkamakattam sante uḍake no na ācame  
akkappāsaṇḍāṇe davā  
12 Desanāya sabhāgāya āvikamme ca dukkatam  
patissavavīsamvāde suddhacittassa dukkatam  
13 Patissavakkhane eva pācitti itarassa ca  
na rukkham abhirūheyya satī kicceva porisam  
14 Āpadāsu yathā kāmam kappatī abhirūhītum  
vinaddhānam vajantassa dukkatam parissāvanam  
15 Yācanānassa addhāne adadantassa dukkatam  
thullaccayam phuse angajātacchedena dukkatam

- 16 Âbâdhapaccayaññatra sesange attaghâtane  
cittapoththakarûpâni na kare na ca karaye
- 17 Na vuttâpeyya bhuñjintam ârâmaññagehesu  
yânâni pumayuttani sivikam hatthavattakam
- 18 Pâtangim ca gilânassa kappate abhûhitum  
buddham dhammañ ca sanghañ ca âlabbha karane  
davam
- 19 Dukkhatam paṇsam vâpi aññassa upalâlâne  
kâyam ūrum nimittam vâ bhikkhuninam na dassaye
- 20 Vivarivâ na sūceyya tâ kaddamudakâdinâ  
aganhato ca ovâdam na paccaharato pi ca
- 21 Bâlam gilânâni gamikam vajjayitvana dukkatam  
lokâyatam na vâceyya palitam na ca gâṇave
- 22 Pelâva pi na bhuñjeyya na kile kiñci kilitam  
pârûpe na nivaseyya gihiparupanam niva
- 23 Sanam kare samvellivam dâvam alimpaveyya vâ  
vaddhim payojaye vâce no ñâtakapavânte
- 24 Attano paṇibhogattham dinnam aññassa no dade  
aggam gahetvâ bhûtvâ vâ katipâham puno dade
- 25 Uddissayâcane rakkham ñatvâ ñatvâ va dandinam  
gīvâssa dandite dando svayam dandâpane pana
- 26 Dandassa agghabhedena ñeyyâ pârâjâdikâ  
harantesu paṇikkhâram coro coro ti bhâsite
- 27 Anattâya sanganhante dandam gīvassatuttakam  
vighâsucciârasankâram muttam chaddeyya dukkatam
- 28 Bahi pâkarakuddânam valanje nâvalokiya  
harite vâpi pihâdi nahikerâdiropime
- 29 Yojâpetum payojetum payuttâni ca passitum  
na labbham dhammayuttam pi naccam gitam ca vâditam
- 30 Upahâram karomâti vutte vâ sampaticchitum  
râjâgâram pokkharânam uyyânam cittâgârakam
- 31 Kilattham gacchato datthum ârâmam dukkatam katam  
nave na patibâheyyâsanenunhena cîvaram
- 32 Nidaheyya khamâpeyya garunâ ca panâmito  
akkosane paṇammukhâ âpattibî ca sattahî
- 33 Bhikkhum upâsakam vâpi aññeneva ca dukkatam  
na labbham vinipâtetum sadâdeyyam ca cîvaram
- 34 Labbham pitûnam sesânam ñâtînam pi na labbhati

vassam vuttho'ññato'ññatra bhâgam ganheyya dukkatam

- 35 Patideyya natthe jinne givâ nodeyya codito  
dhuranikkhepato tesam hoti bhandagghakârîyo
- 36 Na santaruttaro gâmam kallo vâ saupâhano  
paviseyya na dhâreyya câmarikañ ca bijanam
- 37 Agilâno na chindeyya kese kattariyâ bahi  
ârâmato no dhâreyya chattam labbhati guttiyâ
- 38 Vaheyya 'nubhatokâjam ekantarikakâjakam  
sisakkhandhakatî bhâro hatthalambo ca labbhati
- 39 Âpattiyâ anokâsakatam codeyya dukkatam  
suddhassa ca avatthusmim tathâ okâsakârane
- 40 Atthagulâdhikammam ca patipâdam na dhâraye  
mañcam vâ uccapâdakam
- 41 Mûgabbatâdim ganheyya dukkatam titthiyabbatam  
khurabbandam parihare tathâ nhâpitapubbako
- 42 Yam kiñci yâcitum hatthakammam tadanusârato  
laddham gaHetum nikkhammam ayâcivâ pi kappati
- 43 Kâretum âharâpetum yam kiñci parasantakam  
gihînam gopake dente gaHetum deti yattakam
- 44 Laddham yathâ paricchedam  
dvihâpapjeyya âpattim kâyavâcâhi vâ chahi
- 45 Alajjuânakukkuccapakatattâsatiplavâ  
akappiye vâ kappiye
- 46 Alajjuânâtâpattim kâyavâcâhi châdaye  
linge sanghe ganekasmim catudhâpattivutthiti
- 47 Parikathobbhâsaññatti na labbhâ  
viññatti yeva tatiye sese sabbam pi labbhati
- 48 Na rûhataccaye dânam pañcannam sahadhamminam  
sanghasseva ca tam hoti gihînam pana rûhati
- 49 Bhikkhu vâ sâmanero vâ mareyyum yadûpassaye  
bhikkhusangho vâ dâyajjo tattha sese pyayam nayo
- 50 Purmassevimmam dinnam dehi netvâsukassa ca  
pacchimasseva dammîti dinnam ñatvâ imam vidhim
- 51 Ganhe vissâsagâham vâ 'dhitthe matakacivaram  
lobhabhande paharanim dûrubhande ca dûrujam
- 52 Pattam pâdukapallankam âsandim matikâmaye  
thapetvâ kappati sabbam katakam kumbhakârîkan ti

## XLII Desana.

- 1 Cāgo yo bhikkhubbhāvassa sà pārājikadesanā  
yathā vuttena vutthānam garukapattidesanā
- 2 Ukkutikam nisīditvā pagganhivāna añjalim  
thullaccayādim deseyya evam ekassa santike

aham bhante ekam thullaccayāpattim āpajjīm tam tumha mūle patidesemi tī vatvā tena passasi āvuso tam āpattim tī vutte āma bhante passāmīti vatvā puna tena āyatim āvuso samvareyyāsīti vutte sādhu sutthu bhante samvarissāmīti vattabbam aham bhante dve thullaccayāpattiyo āpajjīm aham bhante sambahulā thullaccayāpattiyo āpajjīm tā tumha mūle paṭi-desemi vattabbam nissaggiyesu pana idam me bhante cīvaram dasāhātikkantam nissaggiyam imāham āyasmato nissajjāmīti imāni me bhante cīvarāni etam me bhante cīvaram etāni me bhante cīvarāni dasāhātikkantāni nissaggiyāni etānāham āyasmato nissajjāmīti.

- 3 Nissajjivāna deseyya āpatti tena bhikkhunā  
patiggahetvā āpattim deyyam nissatthacīvaram

imam imāni etam etāni cīvarāni āyasmato dammīti idam me bhante cīvaram ratte vip̐pavuttham aññatra bhikkhusammutiyā nissaggiyam idam me bhante akālacīvaram māsātikkantam nissaggiyam idam me bhante purānacīvaram aññātikāya bhikkhunīyā dhoṇāpitam nissaggiyam idam me bhante cīvaram aññātikāya bhikkhunīyā hatthato patiggahitam aññatra nissaggiyam idam me bhante cīvaram aññātakam gahapitakam viññāpitam aññatra samayā nissaggiyam idam me bhante cīvaram aññātakam gahapatikam tad uttari viññāpitam nissaggiyam idam me bhante cīvaram pubbe appavānitam aññātakam gahapatikam upasankamitvā vikappam āpannam nissaggiyam idam me bhante cīvaram pubbe appavānite aññātike gahapatike upasankamitvā vikappam āpannam nissaggiyam idam me bhante cīvaram atirekatikkhattum codanāya atirekachakkhattum thānena abhinipphādītam nissaggiyam idam me bhante koseyyamissakam santhatam kāṇāpitam nissaggiyam idam

me bhante suddhakâlakânam elakalomânam santhatam kârâ-  
 pitam nissaggiyam idam me bhante santhatam anâdiyivâ  
 tulam odâtânam tulam gocariyânam kârâpitam nissaggi-  
 yam idam me bhante santhatam ûnachabbassâni kârâpitam  
 aññatra bhikkhusammutiya nissaggiyam idam me bhante  
 nisidanasanthatam anâdiyivâ purânasanthatassa sâmantâsu-  
 gatavidatthim kârâpitanissaggiyam imâni me bhante elaka-  
 lomâni tyojanaparamam atikkamitâni nissaggiyâni imâni  
 me bhante elakalomâni aññâtikâya bhikkhuniyâ dhovâpitâni  
 nissaggiyâni aham bhante rūpiyam patiggaheṣim idam  
 me bhante nissaggiyam, imâham sanghassa nissaggiyam  
 aham bhante nânappakâarakam rūpiyasamvohâram samâ-  
 pajjim idam me bhante nissaggiyam, imâham sanghassa  
 nissajjâmîti

- 4 Nissaggiyâna âpattim deseyyâtha gihim vade  
 jânâhîman ti iminâ so vadeyyâharâmi kîm
- 5 Avatvâ 'mantitelâdîm vade bhikkhûnam kappiyam  
 yam âharati so tena parivattetvâ kappiyam
- 6 Labbham thapetvâ dve pete sabbehi paribhuñjitum  
 tato aññena laddho pi bhâgo tesam na kappati
- 7 Rukkhachâyâ pyantamaso tam nibbattâ na kappati  
 nisattham patiladdhampi âdîto santatattayam
- 8 No ce labbheṭṭha evam so imam chaddehi samsiyo  
 evam pi bhikkhu chaddeyya no ce labbheṭṭha sammato
- 9 Etâni dutiyam pattam sanghe sesâni labbhare  
 sanghekasmîm gane vatthum labbham bhâsantarena pi

aham bhante nânappakâarakam kayavikkayam samâpajjim  
 idam me bhante nissaggiyam, ayam me bhante patto dasâhâ-  
 tikkanto nissaggiyo, ayam me bhante patto ûnapaṇca  
 bandhanena pattena cetâpito nissaggiyo imâham sanghassa  
 nissajjâmîti

- 10 Nissaggiyâna âpattim pattaggâhakam  
 sammaññitvâna sanghassa pattantam tassa dâpaye

idam me bhante bhesajjam sattâhâtikkantam nissaggiyam  
 idam me bhante vassikasâtikacivaram atirekamâse sese  
 gîmhâne pariyuttham atirekaddhamâse sese gîmhâne katvâ

paṇḍahitam nissaggiyam idam me bhante cīvaram bhikkhussa sāmam datvā puna acchinnam nissaggiyam idam me bhante cīvaram sāmam suttam viññāpetvā tantavāyehi vāyāpitam nissaggiyam idam me bhante cīvaram pubbe apavāritassa aññātakassa gahapatikassa tantavāye upasankamitvā vikkappam āpannam nissaggiyam idam me bhante accekacīvaram samayam atikkāmitam nissaggiyam idam me bhante cīvaram atirekacarattam vip̐pavuttham aññātra bhikkhusammutiyā nissaggiyam idam me bhante jānam sanghikam lābham attano parināmitam nissaggiyam, imāham āyasmato nissajjāmīti

11 Sesam sabbam yathāyogam ādimhi vip̐payojaye

aham bhante ekam pācittiyāpattim āpajjīm dve sambahulā pācittiyāpattiyo āpajjīm gārayham me bhante dhammam āpajjīm asappāyam patidesaniyam tam patidesemīti tena passasī āvuso tam dhamman ti vattabbam aham bhante ekam dukkatāpattim āpajjīm, dve, sambahulā dukkatāpattiyo āpajjīm aham bhante ekam dubbhāsītāpattim āpajjīm, dve, sambahulā dubbhāsītāpattiyo āpajjīm tā tumha mūle patidesemīti aham bhante dve nānāvattukā thullaccayāpattiyo āpajjīm, sambahulā nānāvattukā thullaccayāpattiyo āpajjīm tā tumha mūle patidesemīti vatvā tena passasī āvuso tā āpattiyo ti vutte āma bhante passāmīti vatvā puna tena āyatim āvuso samvareyyāsīti vutte sādhu sutthu bhante samvarissāmīti vattabbam

12 Adesanaṅgāminivam anāpatti ca desitam  
nānāsamvāsā nissīmathitānam catupañcahi  
manasā pakatattānam nānekā 'ti na desayeti

XLIII Chandadānādīti

- 1 Bheṇim ghandim patāletvā kammaṇṇam samāgate sanghe hareyya chandam vā pārisuddhim pavāranam
- 2 Ekam bhikkhum upāgama nissīditvā ukkutikam añjalim pagganhivāna dade chandam vicakkhano

chandam dammi chandam me hara chandam me ārocehīti vattabbam pārisuddhim dentena pārisuddhim

lammi pârisuddhim me hara pârisuddhim me ârocehitî  
vattabbam

- 3 Pârisuddhim padânenena sampâdeti uposatham  
sanghassa attano câpi sesakammam vibâdhati
- 4 Chandadânenena sanghassa dvayam sâdheti nattano  
tasmâ chandam dadantena dâtabbâ pârisuddhipi
- 5 Hareyyeko bahûnam pi paramparâ na hârâye  
paramparâhatâ chandapârisuddhi na gacchati  
sabbûpacâram katvâna evam deyyâ pavâranâ

pavâranam dammi pavâranam me hara pavâranam me  
ârocehi mamatthâya pavârichîti

- 6 Ârocetvâ 'tha so sangham pavâreyyevam âgato

itthamnâmo bhante sangham pavâreti ditthena vâ sutena  
vâ parisankâya vâ vadatu tam sangho anukampam upâdâya  
passanto patikarissatîti

- 7 Gahetvâ pârisuddhim vâ chandam vâpi pavâranam  
hârako sangham appatvâ vibbhameyya mareyya vâ
- 8 Sâmanerâdibhâvam vâ patyâneyya nâhatâ  
patvâ sangham tathâheyya âhatâ hoti hârako
- 9 Sanghapatto pamatto vâ sutto nârocayeyya vâ  
anâpatti va sañcicca nârocentassa dukkatanti

#### *XLIV Uposatho ti*

- 1 Duve uposathâ cātuddaso pannaraso iti  
... vasâ tayo
- 2 Suttuddeso va sanghassa adhitthânauposatho  
puggalasseva sesânam pârisuddhiuposatho
- 3 Pubbakicce ca karane pattakalle sammânite  
suttam uddisati sangho pañcadhâ so vibhâvito
- 4 Vinantarâyam sankhepenuddeso vinivârîto  
thero va issaro dvîsu uddese vettha tîsu vâ
- 5 Visadesû ti vuttattâ avattante pi vattati  
âgaccheyyum yadi samâ uddisanteva thokikâ
- 6 Uddittham yam suuddittham sotabbam avasesakam  
udditthamatte sakalâyekaccâyutthitâyâ vâ

- 7 Pârisuddhim kareyyesam santike bahukâtha ce  
katvâ sabbavikkappesu pubbakiccam punuddise
- 8 Pannaraso vâsîkânam itarânam sacetaro  
samânetare 'nuvattantu purimânam sace 'dhikâ
- 9 Purimâ anuvattantu tesam sese pvaṣyam nayo  
pâtîpadovâsîkânam itarânam uposatho
- 10 Samathokânam sâmaggim mûlatthâ dentu kâmato  
bahî gantvâna kâtabbo no ce denti uposatho
- 11 Deyyâ nicchâṣasâmaggim bahûsu bahî vâ vaje  
pâtîpado gantukânam evameva aṣyam nayo
- 12 Sâveyya suttam sañcicca asâventassa dukkatam  
sammajjitum padipetum paññâpetum dakâsanam
- 13 Na kareyya tathâ kâllo mahâtherena pesito  
sammajjitvâ padipetvâ pathâpetvâ dakâsanam
- 14 Ganañattim thapetvevam kattabbo tihuposatho  
sunantu me âvasmanto aṣṣuposatho pannaraso yadâ-  
vasmantânam pattakallam mayamaññam pârisuddhiuposatham  
kareyyâmâti  
ekamsam cîvaram katvâ nisîditvâ ukkutikam
- 15 Therena añjalim tvevam paggayha samudîriyâ  
parisuddho aham âvuso parisuddho 'ti mam dhârethâti vade  
yâvatatîyakam  
samattapubbârambhena tena yenevam îriyâ  
parisuddho aham âvuso parisuddhoti mam dhârehîti  
tikkhattum vattabbo  
dvîsu therena kattabbam katvevamîriyo navo  
parisuddho aham âvuso parisuddho ti mam dhârehîti  
tikkhattum vattabbo
- 16 Navena thero tikkhattum evam assa udîriyo  
parisuddho aham bhante parisuddho ti mam dhârehîti  
pubbakiccam sampâdetvâ adhittheyyevam ekato  
ajja me uposatho pannaraso ti vâ câtuddaso ti vâ adhit-  
thâmîti  
ti vattabbam no ce adhittheyya dukkatam
- 17 Yattha vâ santi cattâro tayo vâ yadî vâ duve  
pârisuddhim haritvâna ekekassitarîtare





dānena dhammasākacchā kalahehi ca rattiyō

6 Tevācīkāya okāse satī khepītabbhāvato  
antarāye dasavidhe ñattim vatvānurūpato

sunātu me bhante sangho manussehi dānam dentehi dvīhi  
bhikkhūhi dhammam sākacchantehi kalaham karontehi  
yebhuyyena rattī khepitā sa ce sangho tevācīkam pavāressati  
appavārīto va sangho bhavissati athāyam rattī vibhāyissati  
ayam rājantarāyo pe . ayam brahmacariyantarāyo sace  
sangho tevācīkam pavāressati appavārīto va sangho bhavissati  
athāyam brahmacariyantarāyo bhavissati. yadī sanghassa  
pattakallam sangho dtevācīkam ekavācīkam samānavassīkam  
pavareyyāti

7 Pavāreyyānurūpena yathā thapitāñattivā  
āgacchev yum yadī samā ādikā cettā āhare  
8 Evam ti catuvaggo ca ñattim vatvā pavāraye

sunantu me āvāsmanto ajja pavāranā pannañāsī yadāyas-  
mantānam pattakallam mayam aññamaññam pavāreyyāmāti

ekamsam cīvaram katvā nisīditvā ukkutikam  
9 Therena añjalim tvevam paggayha samudīriya

aham āvuso āvāsmante pavāremī ditthena vā sutena vā  
parisankāya vā vadantu . patikarissāmi dutiyampi tatī-  
yampi patikarissāmi  
navenāpi aham bhante āvāsmante pavāremī . patī-  
karissāmīti

dvīsu therena kattabbam navo katvevam īriyo

aham āvuso āvāsmantam pavāremī dutiyampi tatī-  
yampi . navenāpi patikarissāmīti

10 Pubbakīccam samāpetvā edhūbhāyeyam ekako

ajja me pavāranā cātuddasī ti vā pannarasī ti vā adhitthā-  
mī ti vattabbam

yasmim vasanti vā pañca cattāro vā tayo duve

11 Pavāranam haritvāna ekekassitaritāre  
tam tam pavāranam kayīrum sīyā āpatti dukkatam  
12 Sesā uposathe vuttā gāthāyo cettā āhare

- 13 Pavârîte ca sanghamhî pârisuddhî uposatham  
kareyya chinnavasso vâ avuttho vânapagato
- 14 Catumâsinîyâ câpî kate sanghenuposathe  
vutthavassâ pavâreyyum sace appataiâ siyuntî

#### *XLVI Samvaro ti*

- 1 Cakkhussotâdibhedehî rûpasaddâdî gocare  
abhiyyhâdomanassâdî ppavattim vinivâraye
- 2 Nigganheyya sakam cittam kî vâhâdî viya duppasum  
satimâ sampajâno ca care sabbiriyâpathe ti

#### *XLVII Suddhîti*

- 1 Desanâ samvaro etthî paccavekkhanabhedato  
suddhî catubbidhâ pâtimokkhasamvarasammatam
- 2 Desanâya visuddhattâ desanâsuddhî vuccatî  
na punevam karissanti cittâdhitthânasamvaro
- 3 Vutto samvarasuddhîti . . . . .  
pahâyânesanam dhammenuppâdentassa etthiyâ
- 4 Suddhattâ etthisuddhîti vuttam âjîvanissitam  
yoniso patisankhâya cîvaram patisevatî
- 5 Evamâdî vâhâ, vâhâ, vâhâ, vâhâ, vâhâ, vâhâ  
paccavekkhanasuddhîti vuttam paccayanissitanti

#### *XLVIII Santosô ti*

- 1 Appena anavajjena santuttho sulabhena ca  
mattaññu subhato hutvâ care . . . . .
- 2 Atîtam nânusocanto nappajappamanâgatam  
paccuppanno nayâpento santuttho ti pavuccatî

#### *XLIX Caturakkhâ ti*

- 1 Buddhânussatîmettâ ca asubham maranassa ti  
ârakattâdinârahm sammâsâmañca buddhato
- 2 Sammâsambuddham itî vânuvattiyâ punappunam  
navabhede bhagavato buddhânussatîya gune

- 3 Simatthasanghasīmatthadevatāsu ca issare  
jane gocaragāmamhi tatthuppādāya mānuso
- 4 Sabbasattesu sukhitā hontā verādiādīnā  
parichijja parichijja bhāvanā mettabhāvanā
- 5 Vannasanthānaokāsadisato pañchedato  
vavatthapetvā kesādikotthāse anupubbato
- 6 Nātisighañ ca sanikam vikkhepam patibāhayam  
pannattim samatikkamma muñcantassānupubbato
- 7 Vannaāsayaśanthānam gandhokāsehi bhavanā  
patikkulā-kotthāse uddhumātādivatthusu
- 8 Gahetvā asubhākāram pavattā bhāvanā subham  
maranam me bhavissati jīvitam uparujjhati
- 9 Maranam maranam vāti bhāvayitvāna yoniso  
vadhakassevupatthānā sampattinam vipattito
- 10 Upasamharato kāyabahuśādhāriana tathā  
āyudubbalato kālavavatthānassa bhāvato
- 11 Addhanassa pañchedā bhāvanā maranassatīti

*L Vipassanā ti*

- 1 Nāmarûpam pariggayha tato tassa ca paccayam  
hutvā abhāvato niccā udayabbayapilanā
- 2 Dukkha avasavattittā anattā ti tilakkhanam  
āropetvāna sankhāse sammāsanto punappunam
- 3 Pāpuneyyānupubbena sabbasamvōjanikkhavanūti  
adhisilādhicittānam adhippaññāyasikkhanā
- 4 Bhikkhukiccam ato khuddasikkhāyasamudāhato  
mahato kittaśaddassanissā lokavīcāriṇo
- 5 Pañissamo na sambhoti mālutasseva niccayo  
tena Dhammasirikena Tambapanniyaketunā
- 6 Therena racitā dhammavinaya aññupasamsitā  
ettāvataṭṭam nitthānam khuddasikkhā upāgatā  
pañcamatthehi gāthānam satehi parimānato ti

NIBBĀNAPACCAYO HOTU

KHUDDASIKKHĀ NITTHITĀ

# MÛLASIKKHÂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASA

Natvâna tam pavakkhâmi mûlasikkham samâsato

## P Â R Â J I K Â

- I 1 Bhikkhunâ navakenâdo mûlabhâsâya sikkhitum  
yannimittam pavesanto bhikkhu maggattaye cuto
- 2 Pavesanattituddhârapavittthe cepi sâdiyam  
adinnam mânusam bhandam theyyâyekena âdiyam
- 3 Pañcavisâvahâresu garukañ ce cuto bhava  
âdiyanto haranto vâ haranto 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
- 4 Vikopento tathâ thânâ câvento pi pārâjiko  
tатта nânekabhandânam pañcakânam vasâ pana
- 5 Avahârâ dasañ ceti viññâtabbâ vibhâvinâ  
sahatthânattiko ceva nissaggo аттhasâdhako
- 6 Dhuranikkhepanañ ceva idam sâhatthapañcakam  
pubbasahapayogo ca samvidhâharanam pi ca
- 7 Saketakammam nimittam pubbayogâdipañcakam  
theyyâpasayhâ parikkappâ paticchinnâ kusâtikâ
- 8 Avahârâ ime pañca viññâtabbâ vibhâvinâ  
manussapânam pânoti jânam vadhakacetasâ  
jîvitâ yo viyojetî sâsanâ so pārâjiko
- 9 Jhânâdibhedam hadaye asantam  
aññâpadesañ ca vinâdhimânam  
manussajâtissa vadeyya bhikkhu  
ñâtakkhane tena pārâjiko vaso.  
[parâjayam âpânnâni pārâjiko ]

CATTÂRO PÂRÂJIKÂ NITTHITÂ

*II Sattagarukāpatti*

- 1 Mocetukāmacittena upakkamma vimocayam  
sukkam aññatra supinā samano garukam phuse
- 2 Kāyasamsaggarāgena manussitthim paṭāmasam  
itthisaññi upakkamma samano garukam phuse
- 3 Dutthullavācassādena maggam vārabba methunam  
obhāsento manussitthim sunamānam garum phuse
- 4 Vannam vatvattano kāmapāricariyāya methunam  
itthimethunarāgena yācamāno garum phuse
- 5 Sandesam patiganhivā purisassitthiyā pi vā  
vīmamsivā haram pacchā samano garukam phuse
- 6 Cāvetukāmo codento amūlantimavatthunā  
codāpam vā samano sunamānam garum phuse
- 7 Lesamattamupādāya amūlantimavatthunā  
cāvetukāmo codento sunamānam garum phuse

SATTAGARUKĀPATTI NITTHITĀ

*III Nissaggiyā*

- 1 Vīkappanam adhiṭṭhānam akatvā kālacīvaram  
dasāham atimāpeti tassa nissaggiyam sīyā
- 2 Bhikkhusammutiyaññatra ticīvaram adhiṭṭhitam  
ekāham atimāpeti tassa nissaggiyam sīyā
- 3 Aññātikāya bhikkhuniyā purānacīvaram pana  
dhovāpeti rajāpeti ākotāpeti tam sīyā
- 4 Aññātikāya bhikkhuniyā hatthato kiñci mūlakam  
adatvā cīvarādāne nissaggiyam udīritam
- 5 Appavānitam aññātīm viññāpentassa cīvaram  
aññatra samayātassa nissaggiyam udīritam
- 6 Rajatam jātārūpam vā māsakam vā kahāpanam  
ganheyya vā ganhāpeyya nissaggi sādīyeyya vā
- 7 Parivatteyya nissaggi rajatādi catubbidham  
kappiyam kappiyenāpi thapetvā sahadhammike
- 8 Vīkappanam adhiṭṭhānam akatvāna pamānikam  
dasāham atimāpeti pattam nissaggiyam sīyā



- 12 Sannidhūm bhojanam bhuñje vikāle yāvakālikam  
bhuñjato vāpī pācitti agilānopanītakam
- 13 Viññāpetvāna bhuñjeyya sappi bhattādīkam pī ca  
appatiggahitam bhuñje dāṇaṃ vinā
- 14 Tittiyassa dade kiñci bhuñjitabbam sahatthato  
nisajjam vā raho kappe mātugāmena ekato
- 15 Surāmerayapāne pī pacittiyam udiritam  
angulipatodake cāpī hasadhamme pī codake
- 16 Anādare pī pācitti bhikkhum bhimsayato pī vā  
bhayānakam katham katvā dassetvā vā bhayānakam
- 17 Thapetvā paccayam kiñci agilāno jāleyya vā  
joti jalāpavevva vā tassa pācittiyam siyā
- 18 Kappabindum anādāya navacivarabhogino  
hasāpekkhassa pācitti bhikkhuno civarādīkam
- 19 Apanetvā nidhantassa nidhāpentassa vā pana  
jānam pānam maientassa tuacchānagatam pī vā
- 20 Chādetukāmo chādeti dur-huḷlam bhikkhuno pī ca  
gāmantaragatassāpī samvidhāyittiyā saha
- 21 Bhikkhum paharato vāpī talasattīkam uggire  
codeti vā codāpeti garukā mūlakena pī
- 22 Kukkuccuppādane cāpī bhandanattāyupassutim  
sotum bhandanajātānam yāti pacittiyam siyā
- 23 sanghassa lābham parināmitan tu  
nāmeti yo tam parapuggalassa
- 24 Puccham akatvā pī ca santabhikkhum  
pācitti gāmassa gate pī kāle

EKACATTĀLĪSA PACITTİYĀ NITTHITĀ

*V Dubbhāṣipakinnaka-niddesā*

- 1 Sanghīkam garukam bhandam sodeyyaññassa issaro  
thullaccayam yathāvatthum theyāparājukādi pī
- 2 Kusādimayacīrāni kambalam kesavālaṃ  
samayam vinā dhārayatolūkapakkhājīnakkhīpam
- 3 Satthakamme vatthīkamme sanimittāṇca bhindato  
thullaccayam manussānam mamsādibhojane pī vā
- 4 Kadaleiakkadussāni potthakam sabbanīlakam  
sabbapītādīkam cāpī dhārayantassa dukkatam





- 24 Sasittodakatelehi phanahatthaphanehi vā  
kesam osanhanekasmim bhājane bhojane pi ca
- 25 Ekattaranapāvurane sayeyyum dvekamañcake  
dantakatthañ ca khādeyya adhikūnam pamānato
- 26 Yojetī vā yojāpetī naccam gītam ca vāditam  
dassanam savanam tesam karontassa ca dukkatam
- 27 Pihādiropime cāpi bahi pākārakuddake  
vaccādicchaddanādimhi dighakesādi dhārane
- 28 Nakhamatthakāiādimhi sambādhe lomahārane  
paṇikkamakātam bhūmim akkame saupahano
- 29 Adhotaallopādehi sanghikam mañcapīthakam  
paṇikkamakātam bhittim āmasantassa dukkatam
- 30 Sanghativā pi pallatthe dupparibhuñjevva cīvaram  
akāyabandhano gamam vaje katvāna vaccekam
- 31 Nācameyya dake sante samādeyya akappiye  
desanāiocanādimhi sabbhāgāpattiyā pi ca
- 32 Na vāse vassam vīsamvāde suddhacitto patissavam  
vassam vasitvā gamane ananūññātakiccato
- 33 Vinā padam tarusuddham porisambhūhūhane  
aparissāvano 'ddhānam vaje tam yāceto na de
- 34 Attano ghātane itthirūpādīm kārayeyya vā  
hītvā mālādīkam cīttam jātakādīm sayam kare
- 35 Bhūñjantamutthapentassa sālādīsu nisīdato  
vuddhānam pana okāsam adatvā vāpi dukkatam
- 36 Yānādīm abhirūheyya kallako ratanattayam  
ārabbha vade davanūññaparissāyopalālāne
- 37 Kāyādīm vivaritvāna bhikkhunīnam na dassaye  
vāce lokāvatam phalitam ganheyya ganhapeyya vā
- 38 Yatthakatthacīpelāya bhūñjato patta hatthako  
vātapānakavātām vā panāme sodakam pi ca
- 39 Unheyya pi sīma vā atiunheyya nodakam  
thapeyya bhūmīyam pattam ange vā mañcapītho vā
- 40 Mīdhante paribhandante pāde chatte thapeti vā  
calakādīm thape pattam patte vā hattha dhovane
- 41 Pattena nīharantassa ucchīttam udakam pi ca  
akappiyam pi pattam vā paṇibhuñjevva dukkatam
- 42 Vade jīvā 'ti khīpīte na bhikkhati anādaṇo  
paṇimandalakādīmhi sekhiye dukkatam sīyā

- 43 Yo bhandâgāre pasutto va bhaṇḍakam  
mâtûna pâcittiyam assa gopayo  
44 Davâya hînenā pī jâtîâdinâ  
vadeyya dubbhâsitam uttamam pī so

DUBBHÂSIPAKINNAKANIDDESÂ NITTHITÂ

### VI *Suddhi*

- 1 Upajjhâceravattañ ca gamikâgantukam pī ca  
senâsanâdivattañ ca kâtabbam piva-îlinâ
- 2 Hatthapâse thito kiñci gahitabbam dade tidhâ  
gahetukâmo ganheyya dvidhâyam sampatiggaho
- 3 Sanghâtîm uttarâsangam tathâ antaravâsakam  
etam imam adhitthâmī tathâ paccuddharâmîti
- 4 Imam imânī etânī etam pī cīvaran tī vâ  
parikkhâracolânîti tathâ paccuddharâmîti
- 5 Ekam imam adhitthâmī pattam paccuddharâmîti  
evam paccuddhāre 'dhitthe cīvarâdī yathāvidhī
- 6 Sañcarittam vinâ sesâ sacittagarukantimâ  
acchinnam parinatam hitvâ nissaggiyam acittakam
- 7 Padaso dhammam duve seyyam itthiyâ dhammadesanâ  
duve senâsanânī pī sībbanam cīvarassa pī
- 8 Pavâritam surâpânam pañcasannidhiâdikam  
jotī ujjâlanañ ceva kappabindum anâdikam
- 9 Gâmappavesanan 'tete pâcittīsu acittakâ  
pakinnakesu uddissa katham hitvaññamamsakam
- 10 Ekattaranapâvuranam ekamañce tūv ittanam  
ekato bhuñjanañ câpī naccagîtâdī sattapī
- 11 Akâyabandhanañ câpī pattahatthakavâtakam  
acittakam idam sabbam sesamettasacittakam
- 12 Vitakkamanacittena sacittakam acittakam  
paññattijânane câpī vadantâcariyâ tathâ
- 13 Pubbakaranâdikam katvâ uposathapavâranam  
navamâ dipitam sabbam kâtabbam piyasīlinâ  
sammujjani padīpo ca udakam âsanena ca  
uposathassa etânī pubbakaranan tī vuccatī  
chandapârisuddhī utukkhânam bhikkhugananâ ca ovâdo  
uposathassa etânī pubbakaranan tī vuccatī

uposatho yāvatikā ca bhikkhū  
 kammapattā sabhāgāpattiyo ca  
 na vijjanti vajjanīyā ca puggalā  
 tasmim na honti pattakallan ti vuccati  
 pubbakaranapubbakiccāni samādapetvā desitāpattikassa sa-  
 maggassa bhikkhusanghassa anumatiyā pātimokkham uddi-  
 situm ārāadhanam karoma

pārisuddhi adhiṭṭhānam suttuddesavasā tīdhā  
 ganapuggalasanghā ca tam kareyyum yathākamam  
 cātuddaso pañcadaso samaggi dinato tīdhā  
 dinapuggalakātabbā kārato tena veritā  
 tayo tayo' ti katvāna dinapuggalabhedato  
 tevācidvekaṭṭhācīti nava vuttā pavāranā  
 kattikantimapakkhama hemam phaggunapunnamā  
 tassa antimapakkhama gūṇam āsāpunnamā  
 vassakālam tato seyyam catuvisatuposathā  
 cātuddasa cha etesu pakkhā tatīyasattamā  
 ñeyyā pannarasa sesā atthārasa uposathā  
 chandam dammi. chandam me hara chandam me āroce-  
 hīti chandam dātābbam pārisuddhi dammi p° me hara  
 p° me ārocehīti pārisuddhi dātābbā pavāranam dammi p°  
 me hara p° me ārocehi mamatthāya pavārehīti pavāranā  
 dātābbā āpatti desakena aham bhante sambahulā nānā-  
 vatthukā āpattiyo āpajjīmi tā tumhe mūle patidesemi  
 vutte passasi āvuso tā āpattiyo ti patiganhantena vutte  
 āma bhante passāmi vatvā puna patiganhantena āyatim āvuso  
 samvareyyāsīti vutte sādhu sutthum bhante samvarissāmīti  
 tikkhattum vatvā desetabbam vematim ārocentena aham  
 bhante sambahulāsu nānāvatthukāsu āpattisu vematiko  
 yadā nibbematiko bhavissāmi tadā tā āpattiyo patikarissāmīti  
 tikkhattum vatvā ārocetabbam ajja me uposatho pannaraso ca-  
 tuddaso ti vā adhiṭṭhāmīti tikkhattum vatvā puggalena adhi-  
 tṭhānauposatho kātabbo dvīsu pana therena pārisuddho aham  
 āvuso pārisuddho ti mam dhārehīti tikkhattum vattābbam  
 navakenāpi tatheva vattābbam aham bhante mam dhā-  
 rethāti vacanam vīseso tīsu pana sunantu me āyasmanto  
 ajjuuposatho pannaraso yadāyasmantānam pattakallam mayam  
 aññamaññam pārisuddhi uposatham kareyyāmāti ñattum tha-

petvā patipāṭiyā vattanayena pārisuddhiuposatho kâtabbo  
 ajja me pavāranā cātuddasīti vā pannarasīti vā adhiṭṭhanā  
 tikkhattum vatvā ekena pavāretabbo dvīsu pana therena  
 aham āvuso āyasmantam pavāremi ditthena vā sutena vā  
 parisankāya vā vadatu mam āyasmā anukampam upādāya  
 passanto patikarissāmīti tikkhattum vatvā pavāretabbam  
 navakenāpi tattheva vattabbam sante tīvacanam viseso  
 tīsu vā catūsū vā pana sunantu me āyasmantā ajja pavāranā  
 pannarasī yadāyasmantānam pattakallam mayam aññam  
 aññam pavāreyyāmāti ñattim thapetvā therena aham āvuso  
 āyasmante pavāremi ditthena vā sutena vā parisankāya vā  
 vadantu mam āyasmantā anukampam upādāya passanto  
 patikarissāmīti tikkhattum vatvā pavāretabbam navakehi  
 pi tatheva patipāṭiyā pavāretabbam bhante tīvacanam viseso  
 catūhi adhikesu pana sunātu me āvuso sangho ajja pavā-  
 ranā pannarasī yadi sanghassa pattakallam sangho pavā-  
 reyyāti ñattim thapetvā vuddhatarena samgham āvuso  
 pavāremi ditthena vā sutena vā parisankāya vā vadatu  
 mam sangho an° up° pass° pat° tik° v° p° atthatam bhante  
 sanghassa kathinam dhammiko kathinatthāro anumodā-  
 mīti tik° vatvā kathinam anumoditabbam evam pi nissāya  
 gahetabbo ekamsam uttarāsangam karitvā añjalikatvā  
 ukkutikam nisīditvā yāvatatīyakam ācariyo me bhante hoti.  
 āyasmatā nissāya vacchāmīti gahetabbo nissayam dentena  
 pi lajjino yeva dātabbam na bhikkhavehi alajjinam nissayo  
 dātabbo yo dadeyya āpatti dukkatassāti vuttam. desanā  
 suddhi nāma pātimokkhasamvarasīlam tamhi dāya ācariya-  
 nato desanāsuddhī vuccati samvarasuddhi nāma indriya-  
 samvarasīlam tamhi na punevam karissāmīti manasā dhitthā-  
 yasujjanato samvarasuddhī vuccati pārisuddhi nāma  
 ājīva-pārisuddhi-īlam tamhi pārisuddhatā pārisuddhī  
 vuccati paccavekkhanāsuddhi nāma bhogavijjā-  
 bhogasanniṣṭasīlam tamhi patisankhā yoniso cīvaram pati-  
 sevām ādinā nayena vuttapaccavekkhanena sujjanato pacca-  
 vekkhanāsuddhī vuccati

NIBBĀNAPACCAYO HOTU

MŪLASIKKHĀ NITTHITĀ

## COMPARATIVE TABLE.

### KHUDDASIKKHĀ

- I = Pār 1-4, comp Kṛāṣṭhā Vitaranī ap Minaveññ Patimokkha, p 67  
 II = Sangh 1-9 C II 1, 4 M IX, 4 6  
 III = M I, 30, 4 Pāc 90 91 92 M VIII, 13 14 16-18 20 21  
           28 29 M III, 5, 9  
 IV = M VIII, 10, 1  
 V = Niss 21 C V, 9 10  
 VI = °  
 VII = Pāc 35-39  
 VIII = M VI, 40, 2 35, 6 Niss 23 M VI, 3-6  
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 X = M VI, 23, 9-15 31, 13 14  
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 XII = Pāc 1-4 75 54 77 85 67 55 63 12 1 2 64 53  
 XIII = Pāc 11 M VI, 21 C V, 5, 2  
 XIV = M VI, 33, 4 III, 5, 6 VI, 40, 2  
 XV = M I, 32 25 26 C VIII, 7, 1 M I, 25, 23 24 20  
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 XVIII = C V, 15  
 XIX = C V, 1  
 XX = C VI, 6, 5  
 XXI = °  
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 XXIII = Sekh 38 C V, 2, 4  
 XXIV = M VI, 12 13  
 XXV = M V, 10, 4 = Brahmajālasutta Grumbot Sept Suttas Pāh, p 9  
           C VI, 8 14  
 XXVI = C VI, 13, 2  
 XXVII = M III, 6, 6 (?) IX, 3, 4  
 XXVIII = C I, 13  
 XXIX = Sangh 13

- XXX = M I, 25 ff C VIII, 1 ff  
 XXXI = Pâc 59 comp Kankhâ Vit ap Min 48  
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 XXXV = ?  
 XXXVI = ?  
 XXXVII = Pâc 84 C VI, 17  
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 Pâc 2 (comp Samanta Pâsâdhikâ ap Minayeff Pât 83)  
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 74 Bhikkhunîpâc 8 9 M I, 56 Pâc 54 M I, 25  
 13 26, 3 27, 3 V, 12 VIII, 23, 1 C V, 23, 1 2 27,  
 5 30 VI, 2, 5 M IV, 1, 12 VI, 27, 5 C V, 23, 5  
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 XLVI = ?

## MŪLASIKKHĀ

- I { = Pârivâra VI, 5  
 = Pârâjukâ 1-4  
 II = Sangh 1-4 8 9  
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 = Sangh. 4 Niss 30 Pâc 4 7 Niss 23 Pâc 38 comp  
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## I VINAYA PITAKAM

Title	Number of leaves	Character	Material	Number of MS
PĀRĀJIKAM	112	Sinhalese	Palmleaves	Oriental 444
do, defective	146	Burmese	do	Egerton 736
do, defective	147	do	do	" 1115
do, fragment	39	do	do	Additional 12,090
Pâṇḍikam, with Burmese interpretation	313	do	do	Orient 2446
Defective	294	Burmese	do	" 1027
Pâṇḍika Athakathâ	91	do	do	Eg 1115
PĀCĪRIYAM, def	551	Kambojan	do	Orient 1261
MAHĀVĀGGO				
do, fragment, with Burmese interpretation	24	Burmese	do	Add 9068

	Title	Number of leaves	Character	Metric	Number of MS
CŪḌAVAGGO	Saṅghādisesa ritual	14	Square chaṭ	Gilt palmleaves	Add 8903
	do	7	Burmese	Silvered palmleaves	Egg 1114
	do	6	do	Palmleaves	Add 10,550
PARIVĀTO	do	5	do	do	" 10,551
	do	177	do	do	Oricnt 266 f
	Kammavācam, <sup>1</sup> chh 2-4	6	Square chaṭ	Gilt palmleaves	Egg 735
	do, chh 1-3, 5	15	do	do	Add 1819 A
	do, chh 3, 4	2	do	do	" 1819 B
do, chh 1-3	Fragment	12	do	do	" 11,610
	do, chh 2	1	do	Palmleaf painted red	" 12,087
	do, chh 1	1	do	Ivory	" 15,210
	do, chh 1-3	18	do	Gilt palmleaves	" 15,289

<sup>1</sup> In the division of this Buddhist ritual I have followed the authority of a MS in the possession of Dr Rosé, who kindly lent it to me for examination. This MS is the only complete copy of the *Kammavācam*, which has come under my notice. It is written on twenty gilt palmleaves, numbered kh-ge-n, in the square chaṭ. The *name* chapters into which it is divided begin as follows --

- 1 Pathi an un upiṇṇaṃ gāḥiṇe ttho | fol. khāḥ, 1 2
- 2 Tāvāḍvā chāyā me tādā | utup unāṃ an ācakkhābham | fol. khāḥ, 1 4
- 3 Samatā me bhāṇe saṅgho | idāṃ saṅghassa tthiṇaḍḍassāṃ uppiṇṇaṃ | fol. khāḥ, 1 3
- 4 Samatā me bhāṇe saṅgho | yo so saṅgho na tu vāṇaṇṇaṃ avappiṇṇaṃ so sūnatā | fol. khāḥ, 1 4
- 5 Aham bhāṇe tthiṇāṇāṃ dāva sūnatāṃ reḍḍam | fol. gā, 1 2
- 6 Aham bhāṇe tthiṇāṇāṃ nāṇasūnatāṃ reḍḍam | fol. gā, 1 5
- 7 Sūnatā me bhāṇe saṅgho | yadā saṅghassa patākaḍḍam | saṅgho tthiṇāṇāṃ an vāḍḍam kappiyābhāṇam sūnamāyeyā | fol. gā, 1 3
- 8 Sūnatā me bhāṇe saṅgho | ayāṃ tthiṇāṇāṃ bhikkhū saṇṇācāyāḍḍakāṇi tthāṇāṃ | as unāṃ anāḍḍe sūṇāṃ | so saṅghaṃ kuttavāḍḍam olokāṇāṃ yāṇi | fol. gā, 1 3
- 9 Aham bhāṇe nassāyāṇāṃ sūnatāṃ reḍḍam | soham bhāṇe saṅgham nassāyāṇāṃ sūnatāṃ reḍḍam | fol. gā, 1 4

Subscriptio Niyāhamāṇā

Title	Number of leaves	Character	Material	Number of MS
Kammavācam, ch 1	5	Burmese	Gilt palmleaves	Add 15,290
do, chh 1-2	14	Square char	Ivory	" 15,291
do, chh 1-3	12	do	Gilt palmleaves	" 17,490
do, ch 3 Fragment	1	do	Gilt copperplate	" 18,756 A
do, ch 2 Fragment	1	do	Copperplate painted red	" 18,756 B
do, chh 1-3	12	do	Gilt copperplates	" 22,841
do, ch 1 Fragment	3	do	Cloth thickly coated with lacquer, with inland mother-of-pearl letters and ornaments	" 23,939
do, ch 2, with Burmese interpretation	13	Burmese	Silvered palmleaves	" 24,128
do, chh 1-3 Defective	10	Square char	Gilt palmleaves	" 27,279
do, chh 1, 3 do	8	do	Ivory	" 27,287
do, chh 1-3 do	12	do	Gilt palmleaves	" 27,288
do, chh 1-3	12	do	do	Orient 1607
do, chh 1-3	16	do	do	" 1608
do, chh 1-3	17	do	Palmleaves painted red	" 1609
do, chh 1-3	17	do	Gilt palmleaves	" 2171
do, chh 1-3 Defective	14	do	do	" 2604
do, chh 1-3	12	do	do	" 2605
Bhikkhu-Pāṭimokkham	14	Burmese	Palmleaves	Add 17,328a
do, in part	8	Square char	Gilt palmleaves	" 6779 A
do, fragment	1	do	Gilt palmleaf	" 6779 B
do, fragment	8	Kambojan	Palmleaves	Orient 1066
do, in part, with Burmese interp	7	Burmese	Silvered palmleaves	Add 4850 A

Title.	Number of leaves	Character	Material	Number of MS
Bhikkhu-Pāṭimokkham, fragment, with Burmese interpretation	4	Burmese	Silvered palmleaves	Add 4850 B
Bhikkhu-Pāṭimokkham, with Burmese interpretation	52	do	Palmleaves	„ 10,552
Bhikkhu Pāṭimokkham, with Sinhalese interpretation, and Bhikkhunī-Pāṭimokkham	75	Sinhalese	do	Orient. 1309.
Bhikkhunī-Pāṭimokkham, with Burmese interpretation	71	Burmese	do	Add 19,957
Bhikkhuvibhango Defective	42	do	do	Pg 1115
Kaṅkhāvitaraṇī, with Burmese interpretation	318	do	do	Orient 2176
Samanta-pāśādhikā Fragment	24	Kambojan	do	Orient 1245e
Sāratthadīpanī	372	Sinhalese	Paper	Pg 766
do	278	Burmese	Palmleaves	Add 17,944
II SUTTA PITAKAM				
Dīgha Nikāyo	160	Burmese	Palmleaves	Add 18,755a.
Sīlakkhandavaggo	111	do	do	Orient. 1436.
do, with Burmese interpretation				
Defective	380	do	do	Add 15,262.
Budhmagāla Sūta	32	Sinhalese	do	Orient 2244, foll ka-khah [Ch]
do, with Sinhalese interpretation	138	do.	do	Add 17,678

Title.	Number of leaves	Character	Material	Number of MS
Brahmajālasutta Athakathā	137	Sinhalese	Paper	Orient 2233 [Chlders]
Samaññaphala Sutta	54	Roman	do	" 2234, foll 1-54 [Ch]
Samaññaphalasutta Vannanā	79	Sinhalese	do	" 2234, foll 55-133 [Ch]
Kovattasutta	8	do	do	" 2235, foll 1-8 [Ch]
Kovattasutta Vannanā	5	do	do	" " foll 9-13 [Ch]
Mahānidāna Sutta	11	do	Palmleaves	" 2244, foll ga-ge [Ch]
do	14	do	Paper	" 2236, foll 1-14 [Ch]
Mahāmidānasutta Vannanā	32	do	do	" " foll 15-46 [Ch]
Mahāparimabbāna Sutta	117	do	do	" 2237 [Ch]
do	55	do	do	" 2238, foll 1-55 [Ch]
do	63	do	do	" 2239, foll 1-63 [Ch]
do	33	do	Palmleaves	" 2241a [Ch]
Mahāparimabbānasutta Vannanā	40	do	do	" 2241b [Ch]
do	79	do	Paper	" 2238, foll 56-134 [Ch]
do	104	do	do	" 2239, foll 64-167 [Ch]
do	128	do	do	" 2240, foll 1-128a [Ch]
Mahāsamaya Sutta	4	Burmese	Palmleaves	" Add 17,328b
Mahāsatipathāna Sutta	15	Sinhalese	do	Orient 2244, foll ghi na [Ch]
do Defective	11	Burmese	do	Add 10,560a b
Mahāsatipathāna Sutta, with explanation	49	do	do	Orient 2170
do, with Sinhalese interp	118	Sinhalese	do	" 2264
Sigālovāda Sutta	7	do	do	" 2244, foll ga-ghā [Ch]
do	9	do	Paper	" 2243, foll 2-10 [Ch]
Sigālovādasutta Athakathā	58	do	do	" 2243, foll 12-69 [Ch]
do	14	do	do	" 1051 [Ch]

Title	Number of leaves	Character	Material	Number of MS
Sigālovāḥasutta Atthakathā	6	Sinhalese	Palmleaves	Orient 1048 [Ch]
Saṅgīti Sutta	53	do	Paper	" 2261, foll 1-53 [Ch]
Dasuttu i Sutta	55	Roman	do	" 2212, foll 2-56 [Ch]
do	12	Sinhalese	Palmleaves	" 2241e [Ch]
Dasuttu asutta Vannanā	5	do	do	" 2241e [Ch]
do	15	do	Paper	" 2242, foll 57-71 [Ch]
Mahāsudassanasutta Vannanā Defective	4	do	do	" 2210, foll 128a-131 [Ch]
do, with Sinhalese interp	33	do	Palmleaves	Add 21,903
Sammangalavāṣinī	254	do	do	" 11,550
Māṇava Nīkayo Mūlapaññāsakam Defec	422	Kambojan	do	" 11,551
Sātapathāna Sutta	53	Sinhalese	Copperplates	" 12,091
Cālakamma vibhanga Sutta	14	do	Silverplates	Eg 764, foll ke-khri
Samyutta Nīkayo Defec at the end	235	do	Palmleaves	Orient 2344
Dhammacakkapavattana Sutta	11	do	Silverplates	Eg 764, foll ka-kh
do	3	do	Palmleaves	Orient 2245c [Ch]
Gammānanda Sutta, with Burmese interp	11	Burmese	do	Add 10,549
Asankhata Samyuttam	8	Sinhalese	Paper	Orient 2261, foll 54-61 [Ch]
ANGULLARA NIKAYO	438	do	Palmleaves	" 2276
do	414	do	do	" 2412
do, Nipāta 8-11 Defective	275	Burmese	do	" 2177.
Manorathapāṇinī Tikā Defective	171	do	do	" 2089
Kuruvaka Nīkayo Khuddaka Pātho, with				
Sinhalese interp	31	Sinhalese	Paper	" 1005 [Ch]
Dhammapadam, with Sinhalese interpretation	151	do	Palmleaves	Add 11,551
Dhammapāda Atthakathā Fragments	360	Kambojan	do	Orient 1273
do Fragment	25	do	do	" 1000

Title	Number of leaves	Character	Material	Number of MS
Itivuttaka Athakathā, by Dammaṇṇapāla	341	Kambojan	Palmleaves	Add 11,553
Defective	163	Sinhalese	do	" 27,469
Suttanipāṭa	8	do	do	Orient 2245a [Ch]
Dhammika Sutta, with Commentary	8	do	do	" 2245b [Ch]
Brahmanadhammikasutta Vannanā	6	do	do	Add 17,554, foll ka-kū
Mangalasutta Tīkā	353	do	do	" 17,554-17,555
Mangaladīpanī	24	Kambojan	do	Orient 1065
Mahāṃiddhesaṅgaho	188	Burmese	do	" 2603
Paṃatthajonikā, with Burmese interpretation	249	Burmese	do	Add 21,578
Jātakam	135	Sinhalese	do	" 27,469
Mahānīpāṭa, with Burmese interpretation	650	Burmese	do	" 12,237-12,238
Mahānārada-Jātakam and Vīdhūra-Jātakam	42	do	do	" 10,598
Vessantara-Jātakam	53	Kambojan	do	Orient 1245a b
Mukha-Jātakam, with Burmese interpretation	65	Burmese	do	" 2193
Mahosatha-Jātakam, with Burmese interpretation	260	do	do	" 999
Jūyakapabbam, with Siamese interp	17	Kambojan	do	" 1246b
Gāthās	1	Burmese	Template	Add 21,612
III ABHIDHAMMA PITAKAM.				
Dhātukathā, with Burmese interp	179	Burmese	Palmleaves	Add 19,978
YAMAKAM	242	do	do	" 20,781
do	100	do	do	Orient 1237

Title	Number of leaves	Character	Material	Number of MS
Atthasālinī, with Burmese interpretation	480	Burmese	Palmleaves	Orient 2173
Sammohavinodanī Defective	179	do	do	" 2670
Paṭṭhānapakāraṇa Atthakathā	147	Kambojan	do	Add 11,552
Līnatthapūlavannanā or Abhidhammassa				
Mūlatikā, by Ānandācārya	338	Burmese	do	" 11,641

## IV RELIGIOUS WORKS

Parittam	147	Sinhalese	Palmleaves	Orient 1092
Paritasankhepavannanā	68	Kambojan	do	" 1216a
Suttasāṅgaha Nissaya	427	Burmese	do	Add 15,261.
do	346	do	do	Eg 1116
do, fragment	11	do	do	Add 9953
Visuddhi Maggo	240	Sinhalese	do	" 11,658
do	308	do	do	Orient, 2246 [Ch.]
S'rasaṅgaho	312	Kambojan	do	" 1014 [Ch.]
Abhidhammatthasāṅgaho	25	Burmese	do	Add 10,553
do	24	do	do	" 12,246
do	23	do	do	Orient 2247 [Ch.]
do, chh 1-3, with Burmese interpretation	32	do	do	" 2170
do, ch 2, with Burmese interpretation	45	do	do	Add 10,556
do, ch 5, with B interpretation	42	do	do	" 6781 B
do, ch 8, with B interpretation	37	do	do	" 10,557



Title	Number of leaves	Character	Material	Number of MS
Abhidhammatthasangaha Tikā, with Burmese interpretation	328	Burmese	Palmleaves	Add 26,660
Saddhammopāyana, with Sin interpretation	89	Sinhalese	do	Orient 2248 [Ch]
Invocations to Buddha, with B interpretation	14	Burmese	do	Add 5839
V CIVIL LAW CODES				
Dhammasatthapakaranam, with Burmese interp <sup>1</sup>	215	Burmese	Palmleaves	Add 12,241—12,242, 12,250

## VI LEGENDARY TALES AND HISTORY

Collection of Vathus, with Sinhalese interpretation	140	Sinhalese	Palmleaves	Orient 1090
Defective at the end	392	Burmese	do	" 458
Milindapañho, with B interpretation	88	Sinhalese	Paper	" 2250 [Ch]
Mahāvamsa, chh 1-37 <sup>2</sup>	39	do	Palmleaves	" 2249 [Ch]
Dīpavamsa				

<sup>1</sup> The British Museum possesses two Burmese Commentaries on portions of the above work, viz 1 *Manuvāṇa Dhammasatī*, a Com on the third chapter (MS Orient 1029) 2 *Manuvāṇa*, a Com on the sixth chapter (MS Add 27,458) Dr A Fuhler, formerly of Wu-chung, now of Bombay, has been engaged on these MSS during his stay in London On the *Dhammasatthapakaranam* see a communication by Dr Rest, in *Indische Studien* I 315-320

<sup>2</sup> MS Orient 2251, which forms also part of the Childers collection, contains variant readings to the Mahāvamsa, collected from Tunour's text, one Burmese MS, and five Sinhalese MSS

Title	Number of leaves	Character	Material	Number of MS
Sāsanavamsa	73	do	do	2252 [Ch.]
do	82	do	do	" 2253 [Ch.]
Hathavanagallavamsa, with Sinhalese interp	49	do	do	Add 24,999
VII RHETORIC				
Subodhālankāva, with Burmese interpretation	54	Burmese	Palmleaves	Add 27,515
VIII PROSODY				
Kavisārapakaraṇam	54	Burmese	Palmleaves	Add 27,545
Kavisāratikā Nissaya	181	do	do	" 17,945
IX GRAMMAR				
Mūlakaccāyaṇa, books 1-3, with Siamese version	36	Kambojan	Palmleaves	Orient 1216 <sup>r</sup>
*Mūlakaccāyaṇo	8	Burmese	do	" 2178 <sup>a</sup>
Kaccāyanappakaraṇam Defective	71	do	do	" "
Kaccāyanappakaraṇam	81	Sinhalese	Papci	" 2254 [Ch.]
do Fragment, with Burmese interpretation	119	Burmese	Palmleaves	Add 19,630 <sup>a</sup>
do	17	do	do	18,755 <sup>b</sup>
Sandhikappa and Nāmakappa	22	Sinhalese	Papci	Orient 2255 [Ch.]
Nāmakappa	15	Burmese	Palmleaves	" 854 [Ch.]

Title.	Number of leaves	Character	Material	Number of MS
Sandhikappa Nissaya	80	do	do	Add 12,243
do and Kāvakakappa Nissaya	153	do	do	Orient 2170
Sāḍḍamālā	39	Sinhalese	do	Add 17,679
Mukhamatta-dīpaṇi, with B interpretation	343	Burmese	Palmleaves	Add 18,754
do	215	do	do	„ 27,289
Saddamdhīpakaraṇam	369	do	do.	Orient 2256 [Ch]
Vācakopadesa Nissaya	66	do	do	„ 1076
Moggalāyanapakaraṇam, with Burmese interp	219	do	do	„ 478
X LEXICOGRAPHY				
Abhūdhānappadīpikā Defective	34	Burmese	Palmleaves	Add 27,289.
Pali-Sinhalese Vocabulary Incomplete	13	Sinhalese	do	Orient 2167
XI MISCELLANEOUS WORKS				
Astrological tracts, in Pali and Sinhalese	99	Sinhalese	Paper	Orient. 2258 [Ch]
Kayavratigāthāsanni, Pali text, with Sinhalese interpretation See Hardy's Manual, p 539	31	do	Palmleaves	„ 2659 [Hardy]
Vuttamālasandesasatakam, with Sin interp.	48	do	do	„ 2661

# LIST OF PÂLI MANUSCRIPTS

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### CAMBRIDGE UNIVERSITY LIBRARY

BY  
T W RHYS DAVIDS

IN the following alphabetical list, which I should not have been able to draw up had it not been for the specially kind assistance of the accomplished head of the Library, all the MSS are on palm-leaves unless otherwise stated. Besides these Pâli books the Library possesses a collection unrivalled in Europe, of the works on the history of Buddhism written in Sinhalese.

Name	Character	No of leaves	Library Mark
Abhidhânappadīpikā	Sinh	192	Add MS 923
Abhidhammattha-sangaha <sup>1</sup>	Burm	107	1257
Atthanagala-vansa	Sinh	24	925
Ambattha-sutta-atthakathā	„	10 (paper)	928 (°)
Kammavâcā	Sq Pâli	59	1260
„			292, 293
„ (fragments)			340, 341
Khuddaka-pâṭha	Sinh	15 (paper)	931
Carīyâ-piṭaka	„	44 „	935
Dīpaṇsa	„	146 „	944
„	„	31	945
„	„	27	946
„	„	59	1255
Pāṭimokkha	Burm		1249
Paṇḍita-siddhi	Sinh	103	1253

<sup>1</sup> Mr Bradshaw has a copy of the Vannanā on this work in his own library.



# LIST OF PÂLI MANUSCRIPTS

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[I HAVE compiled the following list from Westergaard's Catalogue, and included, from information kindly supplied by Professor Fausboll, the additions made to this department of the library since the publication of that catalogue —RH D ]

#### I PITAKA TEXTS AND COMMENTARIES

Title	No of leaves	Character
Parivâra	138	Sinh
Kammavâcâ, cap 1 and 4	14	Square
Kukkhâ Vitarani	128	Sinh
Khudda Sikkhâ, with Burm Sanna	139	Burm
Digha-Nikâya	272	Sinh
Sumangala Vilasini		Do
Mahâ-samaya Sutta Vannanâ	32	Kâmb
Majjhima       ,,	277	Sinh
Papañca Sudanî	389	Do
Linattha Pakâsanâ	366	Burm
(Tikâ on last in three sepa-	112	Do
rate MSS )	165	Do
Sati-patthâna Sutta	102 <sup>1</sup>	Sinh
Vammika Sutta	17	Do
Sanyutta Nikâya	346	Do
Anguttara Nikâya	502	Do

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<sup>1</sup> Leaves 41-102 are Sinhalese Sanna

Title	No of leaves	Character
Manoratha Pūraṇi	paper	Sinh
Nava-nipāta (fragment)	28	Burm
Dhammapada	28	Sinh
„ Vannanā	298	Do
„ with Sinh Sanna	92	Do
Sutta-nipāta }	26 }	Do
Paramattha Jotikā }	157 }	Do
Mahā-mangala Sutta }	3 }	Do
Sinh Sanna on ditto }	98 }	Do
Sattasūyodgamana Sūtra		
(Pāli followed by Sin Sanna)	68	Do
Tirokudda Sutta	3	
(Pāli text and com followed by Sinh Sanna)		
Dhamma-cakkappavattana Sutta		
(with com )	14	Do
Paramattha Dīpani	219	Do
Jātaka Commentary	806	Do
Dhamma-Saṅgani, Attha-saṇi	243	Do
Vibhanga	89	
Sammoha Vinodani }	175 }	Do
Com on Patthāna }	63 }	

## II EXTRA-CANONICAL WORKS

Sāra Saṅgaha	126	Sinh
Pāli Muttaka Vinaya	215	Do
Upāsaka Janāṇakāra	95	Do
Mūḷa Pañha	183	Do.
„ „	117	Do
Janāṇakāra Vannanā	210	Do
Rasavāhini	81	Do
Mahāvansa	129	Do
Bālāvatāra	33	Do
„ with Sanna <sup>1</sup>	91	Do
„ „	105	Do
„ „	82	Do

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<sup>1</sup> This and the two following Sannas are three distinct works

Title	No of pages	Character
Kaccâyana Sâra	{ 4	Sinh
„ „ Yojanâ	{ 20	Do
Moggalâna Vyākaraṇa	89	Do
Rupa Mâlâ	11	Do
„	11	Do
Abhidhâna Padīpikâ	50	Do
„ „ with Sanna	139	Do
Akkhâyâta Padā, with Sanna	35	Do.
Dhātu Mañjûsâ	6	Do.
Dhātu Pâtha }	{ 20	Do
Dhātu Mañjusâ }		

[Professor Fausboll has also favoured us with the following list of the Pâli MSS in the University Library at Copenhagen]

- 1 Mahâ Samaya Sutta (Pâli with Burmese Sanna)
- 2 Nemi Jâtaka
- 3 Temiya Jâtaka
- 4 Mahâ Janaka Jâtaka
- 5 Suvanna Sâma Jâtaka
- 6 Kaccâyana's Grammar (sandhukappa) All the above in one volume, together with two Jâtakas in Burmese
- 7 The Mahâvagga of the Vinaya in Sinhalese character
- 8 Mahâvansa Tikâ, also in Sinhalese characters



Title	No of leaves	Character
Manoratha Pūraṇi	paper	Sinh
Nava-nīpāta (fragment)	28	Burm
Dhammapada	28	Sinh
„ Vannanā	298	Do
„ with Sinh Sanna	92	Do
Sutta-nīpāta }	26 }	Do
Paramattha Jotikā }	157 }	Do
Mahā-mangala Sutta }	3 }	Do
Sinh Sanna on ditto }	98 }	Do
Sattasūryodgamana Sūtra	68	Do
(Pāli followed by Sin Sanna)		
Tirokudda Sutta	3	
(Pāli text and com followed by Sinh Sanna)		
Dhamma-cakkappavattana Sutta		
(with com )	14	Do
Paramattha Dīpanī	219	Do
Jātaka Commentary	806	Do
Dhamma-Saṅgani, Attha-saṇi	243	Do
Vibhanga	89	
Sammoha Vinodanī }	175 }	Do
Com on Patthāna }	63 }	

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Sāra Saṅgaha	126	Sinh
Pāli Muttaka Vinaya	215	Do
Upāsaka Janālanakāra	95	Do
Milinda Pañha	183	Do
„ „	117	Do
Jinālanakāra Vannanā	210	Do
Rasavāhinī	81	Do
Mahāvansa	129	Do
Bālāvatāra	33	Do
„ with Sanna <sup>1</sup>	91	Do
„ „	105	Do
„ „	82	Do

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Title	No. of leaves	Character
Kaccâyana Sâra	{ 4	Sinh
„ „ Yojinâ	{ 20	Do
Moggalâna Vyâkarana	89	Do
Rupa Mâlâ	11	Do
„	11	Do
Abhidhâna Padîpikâ	50	Do
„ „ with Sanna	139	Do
Akkhyâta Pîda, with Sanna	35	Do
Dhâtu Mañjûsâ	6	Do.
Dhâtu Pâtha }	{ 20	Do
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- 8 Mahâvansa Tikâ, also in Sinhalese characters

## PĀLI MSS AT STOCKHOLM

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[DR E W DAHLGREN, the Secretary of the Swedish Society of Anthropology and Geography at Stockholm, has been kind enough to send me, in English, the following list of the Pāli and Sinhalese MSS now at Stockholm, and collected in Ceylon by Baron Nordenskiöld. It is compiled from a description of them contributed to the Journal of the Society by Professor Fausboll.]

1 BRAHMAJĀLA-SUTTA, on 134 palm-leaves, paged ka-jhû, with 7 lines on each side. The MS contains the first Sutta of the *Dīgha-Nikāya*. Pāli followed by a Sinhalese Sanna.

2 BRAHMAJĀLA-SUTTA, on 164 palm-leaves, pag ka-tî, with 6-7 lines on each side. The same work as No 1. Pāli followed by a Sinhalese interpretation.

3 MAHĀSATIPATTHĀNA-SUTTA, on 106 palm-leaves, pag ka-chlri, with 7-10 lines on each side. This MS contains the 21st Sutta of the *Dīgha-Nikāya*. Pāli followed by a Sinhalese interpretation.

4 MAHĀDHAMMASAMĀDĀNA-SUTTA, on 25 palm-leaves, pag ka-chlri, with 6-10 lines on each side. The MS contains the 6th Sutta of the 5th part of the *Majjhima-Nikāya*. Pāli, followed by a Sinhalese interpretation.

5 RASAVĀHINĪ, on 206 palm-leaves, pag ka-dau, with 8-9 lines on each side.

6 ABHIDHĀNAPPADĪPIKĀ, on 146 palm-leaves, pag ka-ñā, with 8-10 lines on each side. Pāli, with Sinhalese interpretation.

7 SUBHASŪTRĀRTHAVYĀKKHYĀNĀYAYI, on 55 palm-leaves, pag ka-ghri, with 5 lines on each side. This MS contains a

Sinhalese translation of the *Subha-Sutta*, in the *Dīgha Nikāya*

8 MUWA-JĀTAKA, on 74 palm-leaves, pag ka-nirī Elu verse

9 PAḌA-RŪPA-SIDDHI, on 212 palm-leaves, pag ka-dhī, with 8-9 lines on each side A Sinhalese translation of the well-known Pāli grammar <sup>1</sup>

10 Chapters 7-11 of the PĀJĀVALIYA, a Sinhalese prose work, giving an account of gifts made to the Buddhist order. The MS consists of 96 palm-leaves, pag ka-cah, with 6 lines on each side

11 Single pages of divers Sinhalese manuscripts

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<sup>1</sup> The sixth chapter of this work has just been published as a *Doctor's Dissertation* by Albert Grünwedel, of München

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- 14 H A WIRASINHA, *Muhandiram, Hambantota*
- 15 PIYARATANA TISSA STHAWIRA, *Chief of Saila-bimbārāma, Dodanduwa*
- 16 DHAMMĀRĀMA STHAWIRA, of *Jayawardana Wihāra, Pitruella*
- 17 SĀRĀLANĀRĀMA STHAWIRA, of *Saṭṭabimbārāma, Dodanduwa*
- 18 DEWUNDARA PIYARATANA STHAWIRA, of *Saṭṭabimbārāma, Dodanduwa*
- 19 SUMANASĀRA STHAWIRA, of *Saṭṭabimbārāma, Dodanduwa*
- 20 TANGALLE PA ÑĀNANDA, of *Saṭṭabimbārāma, Dodanduwa*
- 21 HIKKADUWE SUMANGALA, *Principal of Widyodaya College, and Mahānāyaka of Adam's Peak*
- 22 KUMARAWADA NIKORIS DE SILVA, of *Bussa, near Galle*
- 23 KOGGALA SIRI SANGHA TISSA STHAWIRA, *Paramānanda Wihāra, Galle*
- 24 T B PANĀBOKKE, *Ratamahatmayâ, Dumbura, Kandy*

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<sup>1</sup> In the case of Theras it will, of course, be understood that the Theras themselves do not subscribe, but laymen for them

- 25 BULATGAMA DHAMMĀLANKĀRA SRI SUMANA TISSA, *Chief Thera of Paramananda Wihāra Galle*
- 26 CULA SUMANA STHAWIRA, *Seluttararama Ratgama*
- 27 WAJIRA SĀRA STHAWIRA, *Ganegodella Wihara, Kosgod*
- 28 DHAMMA TILAKA STHAWIRA, *Suwasiddhanāyama, Madampā*
- 29 AMBAGAHAWATTE INDASABHAWARA NĀNASĪMI STHAWIRA, *Dharmā Gupta Puvvāna, Payyogala*
- 30 SUMANA TISSA STHAWIRA, *Sunandārama Himmāre Galle*
- 31 SANGHA RAKKHITA STHAWIRA, *Walukārama Duddala Galle*
- 32 LOUIS CORNEILLE WIJESINHA, *Mudaliyar, Mutale*
- 33 MĀNANA HEWA ARIS, *of Batāpola*
- 34 SADDHANANDA STHAWIRA *of Kumaramahāyāna Duddala*
- 35 MEDHĀNANDA STHAWIRA, *Suwasiddhārama Kāhane*
- 36 ATTADASSI STHAWIRA, *Suwasiddhārama, Mudalipir Bāpura*
- 37 WIMALA-RATANA STHAWIRA, *Subhaddārama Bāpura*
- 38 SUMANA TISSA STHAWIRA, *Gangavāma, Mudalipir Bāpura*
- 39 LOUIS DE ZOYNA, *Mahā Mudaliyar, Kosgod*
- 40 SUGATA SASANA DHARJA WINAYACALYA DHAMMĀLANKARA STHAWIRA, *of Mahā Kappina Madalindārama*
- 41 CŪLA-PADUMA STHAWIRA, *of Dhigavaluvarāma, Duddala*
- 42 GUNAPALA STHAWIRA, *of Tupodhanārama*
- 43 SUNANDARĀMA TISSA STHAWIRA, *of Abhinavāram, Walpata Galle*
- 44 PEMĀNANDA STHAWIRA, *of Puvvārama, Katalūna, Galle*
- 45 NĀNINDASABHA SIRISADDHAMĀCCARIYA, *of Sudhamanārama Eḷeniya*
- 46 MINUANPITIYEGE MATHES PERIS, *of Eḷodiyāna Pana'ura*
- 47 KATRITANTIRIHEWĀGE KOVIS PERIS, *of Lōda-vyāna, Panudura*
- 48 SIWAKA STHAWIRA, *of Jayasēharārama, Maruana, Colombo*
- 49 ARIYAWANSA BHIKKHU, *of Wicuttanandi Wihara Galle*
- 50 WAJIRA SĀRA STHAWIRA, *of Mahāppiriyawālināyana, Wālitara*
- 51 ARIYARATANA STHAWIRA, *of Subhānārama Bāpuriya*
- 52 UDAKADA DHAMMAKKEHANDA STHAWIRA *of Bhikkhūyāna, Bogahapitiya*
- 53 SIRI SUMEDHA STHAWIRA, *of Pushpārama Ma'auyana*
- 54 SIRI SUNANDA STHAWIRA, *of Seluttarārama, Randumb.*
- 55 SRI NIWASA STHAWIRA, *of the Ranwelle Wāna, Katalūna*
- 56 BUDDHASIRI TISSA STHAWIRA, *of Ambagahawatte Wāna, Wālitara*
- 57 SANGHĀNANDA STHAWIRA, *of Sudarṃā Rama Galle*
- 58 MALAGAMA DHAMMĀNANDA STHAWIRA, *of Subhaddārama, Katalūna*



# ACCOUNTS, 1882

RECEIPTS		EXPENDITURE	
		Printing	
Donors	£ s d	Post, L.C. and Stationery (including all costs incurred in sending public notices to Members)	£ s d
Subscribers of five guineas	44 8 0	Loss by exchange	15 18 4
Subscribers of one guinea	73 10 0	Cum gratia of MSS	1 2 7
Interest from the Bank	66 3 0	Balance	0 5 4
Interest from the Bank	2 16 7		80 13 8
Gift of MSS	17 14 0		
Balance from Ceylon as per annexed account	60 0 10		
	<u>£264 12 5</u>		<u>£264 12 5</u>

# ACCOUNTS IN CEYLON, 1882

RECEIPTS		PAYMENTS	
		M.S. of Madam Athip-pakasm	Rs Cents
94 subscribers at Rs 10½	Rs Cents	Copying of Samvatti	15
3 subscribers at Rs 92½	157 50	Paid to W. Subbata for MSS	56
		Copying Madam Athip-pakasm	100
		Copying MSS to England	25
		Local postage and printing	50
		Balance * in hand	6
			10 50
			882
	<u>1144 50</u>		<u>1144 50</u>

\* Rupees 7.50 = £80 0s 10d transmitted by draft July 10th, 1883

# RECEIPTS ONLY DURING 1883

		£ s d
Donors		280 10 0
Subscribers of five guineas		115 10 0
Subscribers of one guinea		61 19 0
Gift from India Office for copies of Catalogue		15 0 0
Interest from the Bank *		4 11 11
		<u>£477 10 11</u>

\* Balance at Bank on 31st December, £461 5s 7d

## WORKS ALREADY PUBLISHED

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BUDDHAVAMSA	edited by	DR MORRIS, 1882
CARIYÂ PITAKA	„ „	DR MORRIS, 1882
ANGUTTARA, Pt 1	„ „	DR MORRIS, 1882
THERA GÂTHÂ	„ „	PROF OLDENBERG, 1883
THERI GÂTHÂ	„ „	PROF PISCHEL, 1883
PUGGALA PAÑÑATTI	„ „	DR MORRIS, 1883
KHUDDA- AND MÛLA-SIKKHÂ	„ „	DR E MULLER, 1883
ÂYÂRANGA SUTTA	„ „	PROF JACOBI, 1882

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## WORKS IN PROGRESS

DÎGHA NIKÂYA	to be edited by	PROF RHYS DAVIDS
SAMYUTTA NIKÂYA, Pt 1	„ „	M LÉON FEER
DHAMMAPADA	„ „	PROF FAUSBOLL
ITI-VUTTAKA	„ „	PROF WINDISCH
VIBHANGA	„ „	DR MORRIS
VISUDDHI MAGGA	„ „	PROF LANMAN
MAHÂ NIDDESA	„ „	PROF BLOOMFIELD
MAHÂ VAMSA	„ „	PROF OLDENBERG
ABHIDHAMMATTHA SANGAHA	„ „	PROF RHYS DAVIDS
LALÎTA DHÂTU VAMSA	„ „	DR MORRIS
MADHYAMAKA VRITTI	„ „	MR BENDALL

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## EDITORS WANTED FOR

UDÂNA (10)*	DHAMMA SANGANI (25)✓
VIMÂNA VATTHU (8)✓	KATHÂ VATTHU (40)✓
PETÂ VATTHU (5)✓	DHÂTU KATHÂ (10)✓
PATISAMBHIDÂ (35)*	NETTI PAKARANA (12)✓
APADÂNA (35)*	BODHI VAMSA (6)✓
LALITA VISTARA (20)	

\* Estimated number of sheets

**Journal of the Pali Text Society.**

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1884

EDITED BY

T W RHYS DAVIDS, PH D, LL.D

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

PROFESSOR OF PÂLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE

LONDON

LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER E.C.

1884

HERTFORD

PRINTED BY STEPHEN AUSTIN AND SONS



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# PĀLI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT

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(With power to add workers to their number)

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 1900 pp have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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*\*.\* Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

*Cheques and Post Office Orders should be made payable to the "Pāli Text Society" (Address 3, Brick Court, Temple, London, E C).*

# REPORT

OF THE

## PÂLI TEXT SOCIETY FOR 1884.

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I HAVE again to congratulate the members of the Pali Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56, and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon, besides which I am able to announce the appearance of two new names (those of Miss Horn and of H. R. H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging, as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausboll's

edition of the text of the Sutta Nipāta, consisting of 230 pages more I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr Muir of Edinburgh, and Dr Burnell of the Madras Civil Service, and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are

- 1 The Abhidhammattha-sangaha
- 2 The Tela-katāha-gāthā.
- 3 The Dāthā-vamsa
- 4 The Pañca-gatī-dīpana
- 5 The Sagātha-vagga of the Samyutta
- 6 The Sutta-nipāta

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-sangaha, and had transcribed the first four chapters. Professor Fausboll, into whose hands the MS had come, was kind enough to allow me the use of it. During the year, Mr S P Da Silva Goonesekara, Muhandiram of the District Court at Mātara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mātara MSS. I was very glad to get this manuscript, for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Theira, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Sataka, which we hope to publish in the next issue of the Journal. The letters R, S, and C in my notes refer to the Rangoon edition, Mr da Silva's and Prof Childers's manuscripts respectively.

Very similar in character to the Anuruddha Sataka is the next work of this year, the Tela-katāha-gāthā, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown, but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pāli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pāli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work, and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS in the Sinhalese characters I have therefore included in this issue a new edition, in our transliteration, of the Dāthā-vamsa, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible Dr Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Migamuwa Unnānsē We had intended to collate it also with the Turnour MS in the Indian Office Library, but that had unfortunately been lent out at the time It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Batuwan Tudāwa, appended to Sir Coomāra Swāmy's translation, and that given by Migamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Baṭuwan Tudāwa and Migamuwa respectively Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vamsa* in Sinhalese, is by Dhammakitti of Pulastī-pura, pupil of the celebrated scholar Sāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A D It should be noticed that it was Sāriputta, and not (as wrongly stated by Coomara Swāmy<sup>1</sup>) Dhammakitti, who was the author of the *Tikās* on Candagomī's grammar, on the Samanta-pāsādikā, and on the Paramattha-jotikā<sup>2</sup>

The remaining text appearing in our Journal this year is the *Pañca-gaṇī-ūpāṇa* On noticing M Léon Feer's translation of this poem in his *Extraits du Kandjow*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

<sup>1</sup> p 80 of his translation

<sup>2</sup> See further my remarks on the *Daladā-vamsa* and *Dāthā-vamsa* in the J R A S April 1874

in Ceylon M Léon Feer, always ready to oblige acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS at his command

We are completely in the dark as to what the Pāli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement

The full list of work so far accomplished is therefore

- |    |                                    |           |                             |
|----|------------------------------------|-----------|-----------------------------|
| 1  | Anguttara, Pt I                    | edited by | Dr Morris, 1882             |
| 2  | Abhidhmmattha-sangaha              | , ,       | (See above p xi, 1884       |
| 3  | Āyāraṅga Sutta                     | , ,       | Prof Jacobi, 1882           |
| 4  | Kuddha-and Mūla-sikkhā             | , ,       | Dr E Maier, 1883            |
| 5  | Carivā-pitaka                      | , ,       | Dr Morris 1882              |
| 6  | Tela-katāha-gāthā                  | , ,       | Goerstatne Mānāwar,<br>1884 |
| 7  | Thera-gāthā                        | , ,       | Prof Oldenberg, 1883        |
| 8  | Therī-gāthā                        | , ,       | Prof Pischel, 1883          |
| 9  | Dāthā-vansa                        | , ,       | (See above, p xi), 1884     |
| 10 | Pañca-gati-dipana                  | , ,       | M Léon Feer, 1884           |
| 11 | Puggala-Paññatti                   | , ,       | Dr Morris, 1883             |
| 12 | Buddha-vansa                       | , ,       | Dr Morris, 1882             |
| 13 | Sagātha-vagga of the Sam-<br>yutta | , ,       | M Léon Feer, 1884           |
| 14 | Sutta-nipāta (Pt I Text)           | , ,       | Prof Fausboll               |

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pāli scholarship in the West, Prof Fausboll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipāta, and containing his notes on the work. An important part of this volume will be a complete *under verbum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pāli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pāli Dictionary, to be



published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pâli, will be doubly welcome Prof Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr Steinthal with his *Udâna*, while Dr Grunwedel is hard at work on the *Apadâna*, and I am promised an edition of the *Vimâna-vatthu*, by Gooneratne Mudaliar Besides these we have still to expect the works mentioned on the last page of the Journal of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumangala Vilâsini*, Buddhaghosa's great commentary on the *Dîgha Nikâya*, concurrently with the text In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr Fuhrer and Dr Forchhammer of the important Pâli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars

Our great want has been now, as heretofore, that of good MSS, and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter As prominent among these other friends, I should like to mention the name of Wimala-sâra Unnânsê, of the *Ambayuha-pitiya Wihâra*, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts I have altogether received the following MSS —

- 1 *Sucittâlankâra*—presented by Sîi Saddhânanda Sthawira of the Sîi Gane Wihâra, Ratgama, Galle
- 2 *Abhidhammâvatâra*—presented by the same scholar
- 3 *Udâna*—presented by Sûriyagoda Sonuttara Unnânsê of the Patirippuwa Wihâra, Kandy
- 4 *Mahâ-niddesa*—lent by Bulatgama Dhammâlankara Sîi Sumana Tissa of Minuwangoda, Galle

- 5 Puggala-paññatti—presented by E R Gooneratne, Atapattu  
Mudaliyar, Galle
- 6 Puggala Atthakathâ  
7 Udâna Atthakathâ  
8 Apadâna Atthakathâ  
9 Iti-vuttaka Atthakathâ  
10 Anguttara  
11 Samyutta  
12 Peta-vatthu  
13 Vimâna-vatthu  
14 Puggala Atthakathâ  
15 Dhamma-samgani  
16 Vibhanga  
17 Dhâtu-kathâ  
18 Kathâ-vatthu  
19 Patthâna  
20 Sumangala Vilâsini on the  
Mahâ-vagga of the Digha
- } copied under direction of Gooneratne  
Mudaliyar (The last from a MS  
at Hittet ya Wihara at Matara,  
Galle)
- } copied under direction of Abriham  
Mendis, Esq. of Kalutua, Ceylon
- } purchased through Gooneratne Mu-  
daliyar, Galle
- } purchased through P E R Ven,  
Esq, P W D, Burma

The MSS we especially want now are

Netti-pakarana  
Niddesa (with Atthakathâ)  
Patisambhidâ (with Atthakathâ)  
Bodhi-vamsa  
Lalâta dhâtu vamsa  
Visuddhi-magga  
Dhammapada Atthakathâ  
Paramattha-dipani  
Madhurattha-vilâsini  
Attha-sâhni  
Sammoha-vinodani  
Iti-vuttaka Atthakathâ

Our readers will be glad to hear from Calcutta that Râjendra Lal Mitra contemplates an edition of the shorter recension of the Prajñâ-Pâramitâ, and Dr Hoernle an edition of the Saddharma-Pundarika. The edition of the Divya Avadâna by Professor Cowell and Mr Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pâli

literature, in Burma, forming part of Dr Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the Wagaru Dhammasattha

Finally, I am glad to say, protests have been sent to me, especially by Sî Saddhânananda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay

T W RHYS DAVIDS

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# ABHIDHAMMATTHA-SANGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

## I CITTA-SANGAHA-VIBHĀGA

- 1 Sammāsambuddham atulam sasaddhanamaganat nam  
Abhivādiya bhāsissam Abhidhammathasangaham  
Tattha vuttābhidhammatthā catudha paramatthato  
Cittam cetasikam rūpam nibbānam iti sabbatha

2 Tattha cittam tāva catubbidham hoti kāmāvacāram  
rūpāvacāram arūpāvacāram lokuttarañ ceti Tattha ka-  
tamam kāmāvacāram ? Soma ssa-sīhāritān dīthagata-  
sampayuttam asankhārikam ekam sasankharikam ekam,  
somanassa sahagatam dīthagata-vippayuttam asankharikam  
ekam sasankhārikam ekam, upekkha-sahagatam dīthagata-  
sampayuttam asankhārikam ekam sasankharikam ekam,  
upekkhā-sahagatam dīthagata-vippayuttam asankhārikam  
ekam sasankhārikam ekam, imāni attha pi lobha-sahagata-  
cittāni nāma Do dīthagata-vippayuttam asankhārikam  
asankhārikam ekam sasankhārikam ekam, imāni dve pi  
patigha-sampayutta-cittāni nāma Upekkhā-sahagata-vip-  
kicchā-sampayuttam ekam upekkha-sahagatam uddhacca-  
sampayuttam ekam, imāni dve pi momūha-cittāni nāma  
Icc evam sabbathā pi dvādasākusalā-cittāni samattāni

- 3 Atthadhā lobhamūlāni dosamūlāni ca dvīdhā  
Mohamūlāni ca dve ti dvādasākusalā siyumu

4 Upakkhāṇānam, tathā sota-  
viññānam ghāna-vinnānam jivhā-viññānam, dukkha-sahaga-  
tam kāya-viññānam, upekkhā-sahagatam sampaticchana-  
cittam, santāna-cittaṃ ceti, imāni  
satta pi akusala-vipāka-cittāni nāma Upakkhāṇānam,  
tathā sota-vinnānam ghāna-viññānam  
jivhā-viññānam, sukha-sahagatam kāya-viññānam, upekkhā-  
sahagatam sampaticchana-cittam, somanassa-sahagatam santi-  
rana-cittam, upekkhā-sahagatam santirana-cittaṃ ceti, imāni  
attha pi kusala-vipākāhetuka-cittāni nāma Upekkhā-saha-  
gatam pañcadvārāvajjana-cittam, tathā maroḍvārāvajjana-  
cittam, somanassa-sahagatam hasituppāda-cittaṃ ceti, imāni  
tini pi ahetuka-kriyā-cittāni nāma Icc evam sabbathā pi  
samattāni

5 Sattākusalapākāni puññapākāni atthadhā  
Kriyācittāni<sup>1</sup> tīnīti atthārasa ahetukā.  
Pāpāhetukamuttāni sobhanānīti vuccare  
Ekūnasatthi cittāni ath' ekanavutipi vā

6 Somanassa-sahagatam āsankhārikam  
ekam sasankhārikam ekam, somanassa-sahagatam ñāna-vippa-  
yuttam asankhārikam ekam sasankhārikam ekam, upekkhā-  
sahagatam ñāna-sampayuttam asankhārikam ekam sasankhā-  
rikam ekam, upekkhā-sahagatam ñāna-vippayuttam asankhā-  
rikam ekam sasankhārikam ekan ti, imāni attha pi kāmāva-  
cara-kusala-cittāni nāma Somanassa-sahagatam ñāna-sampa-  
yuttam asankhārikam ekam sasankhārikam ekam, somanassa-  
sahagatam ñāna-vippayuttam asankhārikam ekam sasankhā-  
rikam ekam, upekkhā-sahagatam ñāna-sampayuttam asankhā-  
rikam ekam sasankhārikam ekam, upekkhā-sahagatam ñāna-  
vippayuttam asankhārikam ekam sasankhārikam ekan ti,  
imāni attha pi sahetuka-kāmāvacara-vipāka-cittāni nāma  
Somanassa-sahagatam ñāna-sampayuttam asankhārikam ekam  
sasankhārikam ekam, somanassa-sahagatam ñāna-vippayuttam  
asankhārikam ekam sasankhārikam ekam, upakkhāṇānam

<sup>1</sup> R. °kriyā°, and so always, except in I 9

tam ñāna-sampayuttam asaṅkhārikam ekam sasankhārikam  
ekam, upekkhā-sahagatam nāna-vippavuttam asaṅkhārikam  
ekam sasankhārikam ekaṃ ti, imāni atthā pi sahetuka-kāma-  
vacara-kriyā-cittāni nāma Icc evaṃ sabbatthā pi catavīsati  
sahetuka-kāma-vacara-kusala-vipāka-kriyā-cittāni samattāni.

- 7 Vedanāñānasankharabhedenā catavīsati  
Sahetukānavacara-paññāpakakriyā matā  
Kāme tevisapākāni puññapāññāni viśati  
Ekadasakriyā ceti catupaññasa sabbatthā

8 Vitakka-vicāra-pīti-sukkh-ekaggatā-sahitam pathama-  
jhāna-kusala-cittam, vicāra-pīti-sukkh-ekaggatā-sahitam  
dutiya-jhāna-kusala-cittam, pīti-sukkh-ekaggatā-sahitam ca-  
tuttha-jhāna-kusala-cittam, upekkhā-ekaggatā-sahitam pañ-  
cama-jhāna-kusala-cittāni ceti, imāni pañca pi rūpāvacara-kusala-  
cittāni nāma Vitakka-vicāra-pīti-sukkh-ekaggatā-sahitam  
pathama-jhāna-vipāka-cittam, vicāra-pīti-sukkh-ekaggatā sa-  
hitam dutiya-jhāna-vipāka-cittam, pīti-sukkh-ekaggatā-sahita-  
tam tatuya-jhāna-vipāka-cittam, sukh-ekaggatā-sahitam ca-  
tuttha-jhāna-vipāka-cittam, upekkhā-ekaggatā-sahitam pañ-  
cama-jhāna-vipāka-cittāni ceti, imāni pañca pi rūpāvacara-  
vipāka-cittāni nāma Vitakka-vicāra-pīti-sukkh-ekaggatā-sa-  
hitam pathama-jhāna-kriyā-cittam vicāra-pīti-sukkh-ekaggatā-  
sahitam dutiya-jhāna-kriyā-cittam, pīti-sukkh-ekaggatā-sa-  
hitam tatuya-jhāna-kriyā-cittam, sukh-ekaggatā-sahitam ca-  
tuttha-jhāna-kriyā-cittam, upekkhā-ekaggatā-sahitam pañ-  
cama-jhāna-kriyā-cittāni ceti, imāni pañca pi rūpāvacara-  
kriyā-cittāni nāma Icc evaṃ sabbatthā pi paññānāsa rūpa-  
vacara kusala-vipāka-kriyā-cittāni samattāni

- 9 Pañcadhā jhānabhedenā rūpāvacaramānasam  
Puññapākakriyābhedaṃ tam pañcadasadla bhavē

10 Ākāśānañcāyatana-kusala-cittam, viññānañcāyatana-  
kusala-cittam, ākūṭaṇṇāyatana-kusala-cittam, nevaśāṇṇānā-  
saññāyatana-kusala-cittāni ceti, imāni cattāni pi arūpāvacara-  
kusala-cittāni nāma Ākāśānañcāyatana-vipāka-cittam,  
viññānañcāyatana-vipāka-cittam, ākūṭaṇṇāyatana-vipāka-

cittam, nevasaññānāsaññāyatana-vipāka-cittañ ceti, imāni cattāri pi arûpāvacara-vipāka-cittāni nāma Ākāsānañcāyatana-kriyā-cittam, viññānañcāyatana-kriyā-cittam, ākiñcaññāyatana-kriyā-cittam, nevasaññānāsaññāyatana-kriyā-cittañ ceti, imāni cattāri pi arûpāvacara-kriyā-cittāni nāma Icc evam sabbathā pi dvādasa arûpāvacara-kusala-vipāka-kriyā-cittāni samattāni

11 Ālambanappabhedena catudh' āruppamānasam  
Puññapālakāṇābheda puna dvādasadhā tthitam.

12 Sotāpatti-magga-cittam, sakadāgāmi-magga-cittam, anāgāmi magga-cittam, arahatta-magga-cittañ ceti, imāni cattāri pi lokuttara-kusala-cittāni nāma Sotapatti-phala-cittam, sakadāmi-phala-cittam, anāgāmi-phala-cittam, arahatta-phala-cittañ ceti, imāni cattāri pi lokuttara-vipāka-cittāni nāma Icc evam sabbathā pi attha lokuttara-kusala vipāka-cittāni samattāni

13 Catumaggappabhedena catudhā kusalam tathā  
Pākam tassa phalatā tī atthadhā 'nuttaram matam  
Dvādasākusalān' evam kusalān' ekavīsati  
Chattims' evam vipākāni kriyācittāni vīsati  
Catupaññāsadhā kāme rūpe pannaras' īraye<sup>1</sup>  
Cittāni dvādasārūpe<sup>2</sup> atthadhā 'nuttare tathā  
Ittham ekūnanavutippabhedam pana mānasam  
Ekavīsasatam vā 'tha vibhajanti vicakkhanā

14 Katham ekūnavavutī-vidham cittam ekavīsasatam hoti<sup>2</sup> Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam pathama-jhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-cittañ ceti, imāni pañca pi sotāpatti-magga-cittāni nāma, tathā sakadāgāmimagga - anāgāmimagga - arahattamagga -

<sup>1</sup> C īrye

<sup>2</sup> C āruppe, S ārupe

cittañ ceti, sama vīsati maggacittāni, tathā phala-cittāni ceti,  
sama cattālisa lokuttara-cittāni bhavantīti

- 15 Tīrthāṅgavog'bhāṅgā katv' ekekaṁ tu pañcadhā  
Vuccatānuttaram cittaṁ cat'alisavidhaṁ ti ca  
Yathā ca rūpāvacaram gavha'anuttaram tathā  
Pathamādīghanabhedenā aruppañ capi pañcamā  
Ekādasavidham tasmā pathamadikāni hūtam  
Jhanam ekekaṁ ante tu tevisatividham bhavē  
Sattatimsavidham puññam dvip'īrśasavidham tathā  
Pākam ice āhu cittāni ekavīsasatim badha

Iti Abhidhammatthasangāhe citta-sangahaḥ parivāṇaḥ  
paṭhama paricchedaḥ





cittesu c'eva ekādasasu pathama-jhāna-cittesu ceti pañca-  
paññāsa-cittesu uppajjati, vicaro pana tesu c'eva ekādasasu  
dutiya-jhāna-cittesu cāti chasatthi-cittesu, adhimokkho dvi  
pañcā-viññāna-vicikicchā-sahagata-vajjita-cittesu, viriyam  
pañca-dvādvajjana-dvi-pañca-viññāna-sampaticchana-santi-  
rana-vajjita-cittesu, pati domanass-upekkhā-sahagata-kāya  
viññāna-catuttha-jhāna-vajjita-cittesu, chando ahetuka-mo-  
mūha-vajjita-cittesūti<sup>1</sup> Te pana cittuppadā yathakkamam

- 5 Chasatthi pañcapaññāsa ekadasa ca solasa  
Sattati visati<sup>2</sup> c'eva pakinn'kivivaṇṇita  
Pañcapaññāsa chasatthi tthasittati tisattati  
Ekapaññāsa c'ekanasattati<sup>3</sup> sapakamika

6 Akusalesu pana moho alinikam onottappam addhaccañ  
cāti cattaro 'me cetasikā sabbākāsa-saddhara dāma sabb-  
esu pi dvādasakusalesu labbhanti Lobho arthasu lobhagata-  
cittesu eva labbhanti, dūtthi catusu c'et'ha cetanā vuttetu,  
mano catūsu c'et'ha cetanā vuttetu, dāso issa macchariyam  
kukkuccañ cāti [cattaro 'me cetasika]<sup>4</sup> dvisu patigha-sam-  
yutta-cittesu, thina-middham pañcasu sasankharika-cittesu,  
vicikicchā vicikicchā-sahagata-citte yevāti<sup>5</sup>

- 7 Sabbapuññesu cattāro lobhamūle tayo gatā<sup>6</sup>  
Dosamūlesu cattāro sasankhāre dvayam tatthā  
Vicikicchā vicikicchācitte cāti catuddasa  
Dvādasākusalesu eva sampayujjanti pañcadhā

8 Sobhanesu pana sobhana-sādharaṇā tāva ekūnavasat'  
ime cetasikā sabbesu pi ekūnasatthi-sobhana-cittesu samvijj-  
anti, viratiyo pana tisso pi lokuttara-cittesu sabbathā pi  
niyatā ekato'va labbhanti, lokiyesu pana kāmāvacara-kusalesu  
eva kadāci sandissanti visum visum, appamaññāyo pana dvā-  
dasasu viññāna-cittesu c'eva kāmā-  
vacara kusalesu ca sahetuka-kāmāvacara-kriyā-cittesu cati  
atthavisati cittesu eva kadāci nānā hutvā jāyanti, upekkhā-

<sup>1</sup> S cittesu labbhanti <sup>2</sup> R S sattati visati <sup>3</sup> R Suttati sapako, S suttatim  
sa pak<sup>o</sup> <sup>4</sup> R S omit <sup>5</sup> S yeva labbanati <sup>6</sup> S tathā

-sahagatesu pan' ettha karunâ-muditâ na santîti keci vadanti,  
pannâ pana dvâdasasu nâna-sampayutta-kâmâvacara-cittesu  
c' eva sabbesu pi pañcatimsa-mahaggata-lokuttara-cittesu câti  
sattacattâlisa-cittesu sampayogam gacchatîti

9 Ekûnavîsati dhammâ jâyant' ekûnasatthîsu  
Tayo solasacittesu atthavîsatiyam dvayam  
Paññâ-pakâsîtâ satta-cattâlisa-vidhesu pi  
Sampayuttâ catudhevam sobhanesv eva sobhanâ

10 Issâ-macchera-kukkuca-vîratî-karunâdayo  
Nânâ kadâci mâno ca thîna-mîddham tathâ saha  
Yathâvuttânusâreṇa sesâ  
Sangahañ ca pavakkhâmi tesam dâni yathâraham  
Chattimsânuttare dhammâ pañcatimsa mahaggate  
Atthatimsâpi labbhanti kâmâvacara-sobhane  
Sattavîsati puññamhi dvâdasâhetuke ti ca  
Yathâsambhava-yogena pañcadhâ tattha sangaho

11. Katham<sup>2</sup> Lokuttaresu tâva atthasu pathama-jhânika-  
cittesu aññasamânâ terasa cetasikâ appamaññâ-vajjitâ tevî-  
sati sobhana-cetasikâ ceti chattimsa dhammâ sangaham  
gacchanti Tathâ dutiya-jhânika-cittesu vitakka-vajjâ, tatiya-  
jhânika-cittesu vitakka-vicâra-vajjâ, catuttha-jhânika-cittesu  
vitakka-vicâra-pîti-vajjâ, -cittesu pi upekkhâ-  
sahagatâ te eva Sabbathâ pi atthasu lokuttara-  
cittesu pañcaka-jhâna-vasena pañcadhâ 'va sangaho hotîti

12 Chattimsa pañcatimsâ ca catutimsa yathâkkamam  
Tetimsa dvayam ice evam pañcadhâ 'nuttare thitâ

13 Mahaggatesu pana tîsu pathama- - tâva  
aññasamânâ terasa cetasikâ vîratî-ttaya-vajjitâ dvâvîsati  
sobhana-cetasikâ ceti pañcatimsa dhammâ sangaham ga-  
cchanti, karunâmuditâ pan' ettha paccekam eva yojetabbâ  
Tathâ dutiya-jhânika-cittesu vitakka-vajjâ tatiya-jhânika-  
cittesu vitakka-vicâra-vajjâ catuttha-jhânika-cittesu vitakka-  
vicâra-pîti-vajjâ pañcatimsa pañcaka-jhâna-vasena pana pannarasasu  
appamaññâyoṇa labbhantîti Sabbathâ pi sattavîsati-mahagga-  
ta-cittesu pañcaka-jhâna-vasena pañcadhâ 'va sangaho hotîti.

- 14 Pañcatimsa catutimsa tettiṃsa ca yathākkamam  
Battimsa c'eva timseti pañca l<sup>1</sup>ā 'va i<sup>2</sup> lāṃsa<sup>2</sup> ca

15 Kamavacara-sobhanesu pana kasalesu tāva pathama-dvaye aññasamanā terasa cetasikā pañcaviṣatī sobhana-cetasikā cetī atthattimsa dhamma sangaham gacchantī, appi-maññā-viratiyo pan' etha pañca pi paccakam eva yojetabbā. Tathā dutiya-dvaye ñāna-viratiyo dvaye ñāna-sampayuttā pīti-vajjitā catuttha-dvaye ñāna-pīti-vajjitā te eva sangayhanti. Kīyā-cittesu pi virati-vajjitā, tath' eva catasu pi dukesu catudhā 'va sangayhanti, tati a pi vipākesu ca appi-maññā-virati-vajjitā te eva sangayhanti. Sabbāha p. cataviṣatī-kāmavacara-sobhana-cittesu duka-vasena dvadasodā 'va sangaho hotīti

- 16 Atthattimsa satattimsa dvayam chattimsakam sal le  
Pañcatimsa catutimsa dvayam tettiṃsakam kiye  
Tettiṃsa pake battimsa dvaye 'katimsakam bhaye  
Sahetuka-kāmavacara-puñña-pāka-kriyā mane  
Na vijjant' etha virati kīyāsu ca mahaggate  
Anuttare appamaññā kāmāpake dvayam tatha  
Anuttare jhānadharmā appamaññā ca majjhime  
Virati-ñāna-pīti ca parittesu viśesakā<sup>2</sup>

17. Akusalesu pana lobhamūlesu tāva pathame asankhārike aññasamānā terasa cetasikā akusala-sādhārana cattāro cāti sattarasa l<sup>1</sup>ā 'va i<sup>2</sup> lāṃsa<sup>2</sup> saddhimi ekūnaviṣatī dhammā sangaham gacchantī. Tath' eva dutiye asankhārike lobhamānena, tatiye tath' eva pīti-vajjitā lobhaditthiṃ saha atthārasa, catutthe tath' eva lobhamānena, pañcame pana patigha-sampayutte asankhārike doso issā macchariyam kukkuccaṃ cāti catūhi saddhimi pīti-vajjitā te eva viṣatī dhammā sangayhanti. Issā-maccheṇa-kukkuccaṃ pan' etha paccakam eva yojetabbā, sasankhārika-pañcake pi tath' eva thīna-middhena viśesetvā yojetabbā, chandā-pīti-vajjitā pana aññasamānā ekādasa akusala-sādhārana cattāro cāti pannarasa dhammā uddhacca-sahagata sampavujjanti, vicikicchā-saha-

<sup>1</sup> S sangaham gacchantī

<sup>2</sup> C preśaka

gata-citte ca adhimokkha-virahitâ vicikicchâ-sahagatâ, tath' eva pannarasa dhammâ samupalabbhantîti Sabbathâ pi dvâdasâkusala-cittuppâdesu paccekam yojyamânâ pi ganana-vasena sattadhâ 'va sangahitâ bhavantîti.

18 Ekûnavîsâtthâiasa vîsekavîsavîsati  
Dvâvîsa pannaraseti sattadhâ 'kusale thitâ  
Sâdhâranâ ca cattâro samânâ ca dasâpare  
Cuddas' ete pavuccanti sabbâ kusala-yogino

19 Ahetukesu pana hasana-citte tâva ' ' - ' ; â añ-ñasamânâ dvâdasa dhammâ sangaham gacchanti, tathâ votthappane chanda-pîti-vajjitâ sukha-santîrane chanda-viriya-vajjitâ mano-dhâtuttikâhetuka-patisandhi-yugate<sup>1</sup> chanda-pîti-vîti ' ' - ' ; â dvîpañca-viññâne pakinnaka-vajjitâ te yeva sangayhantîti Sabbathâ pi atthârasasu ahetukesu ganana-vasena catudhâ 'va sangaho hotîti

20. Dvâdas' ekâdasa dasa sattacâtî<sup>2</sup> catubbidho  
Atthârasâhetukesu cittuppâdesu sangaho  
Ahetukesu sabbattha satta sesâ yathâraham  
Iti vitthârato vutto tettiinsa-vidha-sangaho  
Ittham cittâviyuttânam sampayogañ ca sangaham  
Ñatvâ bheda yathâyogam cittaena samam uddise

Iti Abhidhammatthasangâhe cetasîkasangahavibhâgo nâma  
dutiyo paricchedo.

<sup>1</sup> R S °-yugale

<sup>2</sup> C sattadhâ ti



-vippayuttāni dvādasa kāmâvacara-sobhanāni ceti dvāvīsati  
dvihetuka-cittāni Dvādasa nāna-sampayutta-kāmâvacara-  
sobhanāni c' eva pañcatimsa mahaggata-lokuttara-cittāni ceti  
sattacattālisa-tihetuka-cittānīti

- 5 Lobho doso ca moho ca hetū akusalā tayo  
Alobhâdosâmoho ca kusalā vyākātā tathā  
Ahetukā 'tthâras' ekahetukā dve dvivīsati  
Dvihetukā matā satta-cattālisa tihetukā

6 Kicca-sangahe kiccāni nāma patisandhi-bhavangâvajja-  
na-dassana<sup>1</sup> -l' ^ -sâyana-phasana-sampaticchana-  
santīrana-votthappana-javana-tadârammana-cuti-vasena cud-  
dasa-vidhāni bhavanti Patibandhi-bhavangâvajjana-pañca-  
ni<sup>2</sup> pana tesam dasadhâ thānabhedo ve-  
ditabbo Tattha dve upekkhâ-sahagata-santīranāni c'eva  
attha mahâ-vipākāni ca nava rūpârūpa-vipākāni ceti ekūna-  
vīsati cittāni patibandhi-bhavanga-cuti-kiccāni nāmā, âvajjana-  
kiccāni pana dve, tathā dassana-savana-ghâyana-sâyana-  
phasana-sampaticchana-kiccāni ca, tīni santīrana-kiccāni,  
manodvârâvajjanam eva pañcadvâre votthappana-kiccam  
sâdheti, âvajjana-dvaya-vajjitāni kusâlâkusala-phala-kiriyâ-  
cittāni pañcapaññāsa javana-kiccāni, attha mahâvipākāni  
c' eva santīrana-ttayañi ceti ekâdasa tadârammana-kiccāni  
Tesu pana dve upekkhâ-sahagata-santīrana-cittāni patibandhi-  
bhavanga-cuti-tadârammana-santīrana-vasena pañca-kiccāni  
nāma, mahâvipākāni at tīni<sup>3</sup> -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -  
nana-vasena catu-kiccāni nāma, mahaggata-vipākāni nava  
pr' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -l' ^ -  
ti-kiccāni nāma, somanassa-  
santīranam santīrana-tadârammana-vasena du-kiccam, tathā  
votthappanam votthappanâvajjana-vasena, sesāni pana sabbā-  
ni pījavana mano-dhâtutuka-pañca<sup>1</sup>-viññānāni yathâ-sambha-  
vam eka-kiccānīti

- 7 Patibandhâdayo nāma kiccabhedena cuddasa  
Dasadhâ thānabhedena cittuppadâ pakāsītā  
Atthasatthi tathā dve ca navâttha dve yathâkkamam  
Ekadviticatupañca kiccathānāni niddise

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<sup>1</sup> C dassana

<sup>2</sup> Ch dve pañca

8 Dvāra-sangahe dvāraṃ nama cakkhu-dvāraṃ sota-dvāraṃ glāna-dvāraṃ jivha-dvāraṃ kaya-dvāraṃ mano-dvāraṃ ceti chabbidham bhavanti Tattha cakkhum eva cakkhu-dvāraṃ tathā sotadāyo sotadvārādini Mano-dvāraṃ pana bhavangan ti pavucceti Tattha pañca-dvāra-vajjana cakkhu-viññāna-samputtechana-santirāna-votthappina-kāmāvacara-javana-tadārammaṇa<sup>1</sup>-vasena chacattāliṣa cittāni cakkhu-dvāre vathārahāṃ uppaṇanti Tattha pañca-dvārāvajjana-sota-vinnānadvāsena sota-dvārādisu pi chacattāliṣ<sup>2</sup> eva bhavanti sabbat<sup>3</sup> ā pi pañca-dvāre catupaññāsa cittāni kāmāvacarān<sup>4</sup> eva Mono-dvāre pana mano-dvārāvajjanā-pañcapaññāsa-javana-tadārammaṇa-vasena satta-satthi cittāni bhavanti, ekānavasati-pitasanāna-bhāvanga-cutī-vasena dvāra-vimuttāni Tesi pana pañca<sup>5</sup> viññānāni c<sup>6</sup> eva mahaggata-lokuttara-javanāni ceti ekatimsa yathārahāṃ eka-dvārika-cittāni nama, mano-dvārādisu pana pañca-dvārikāni, sukka-santuana-votthappena-kānāvacara-javanāni cha-dvārika-cittāni upekkhā-samagatāni nama maha-vipākāni cha-dvārikāni c<sup>7</sup>eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttān<sup>8</sup> evati.

9. Eka-dvārika-cittāni pañca-cha-dvārikāni ca  
 Cha-dvārika-vimuttāni vimuttāni ca sabbat<sup>3</sup> ā  
 Chattimsati tathā timsi ekatimsa yathakkamam  
 Dasadhā navadhā ceti pañcadhā rūpāni

10 Ārammanāni<sup>1</sup> nama rūpārammanam siddhārammanam gandhārammanam rasārammanam phoṭṭhabbārammanam dhammārammanāni ceti chabbidham bhavanti Tattha rūpam eva rūpārammanam tathā saddadāyo saddārammanādini Dhammārammanam pana pesada-sukkhuma-rūpa<sup>2</sup>-citta-cetasika-nibbāna-paññatti-vasena chadha sangayhati Tattha cakkhu-dvārika-cittānam sabbesam pi rūpam eva ārammanam taṃ ca paccuppannam, tathā sota-dvārika-cittādinam pi saddādini tāni ca paccuppannani yeva,

<sup>1</sup> S R "ādāmbanā" and so also below <sup>2</sup> Ch dvī pañca <sup>3</sup> S R "sabbatāna" <sup>4</sup> S R ārammanāni <sup>5</sup> Ch, "sūkhū arupā", S "sūkhū arupā"



[illegible]

11 Pañcavîsa parittamhi cha cûttâni mahaggate  
Ekavîsatî vohâre attha nibbânagocare  
Vîsânuttaramuttamhi                 '      '          5  
Pañca sabbattha cha ceti saddadhâ tattha sangaho

12 Vatthu-sangahe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti Tâni kâmaloke sabbâni pi labbhanti, rūpaloke pana ghânâdittayam n' atthi, arūpaloke pana sabbâni pi na samviṇṇanti Tattha pañca viññâna-dhâtuyo yathâkkamam ekantena pañca pasâda-vatthûni nissây' eva pavattanti Pañcadvârāvajja-sampaticchana-sankhâtâ pana mano-dhātu ca hadayam nissitâ yeva pavattanti Avasesâ pana mano-viññâna-dhātu-sankhâtâ ca santīrana-mahâ-vipâka-paṭigha-dvaya-pathama-magga-hasana-rūpâvacara-vasena hadayam nissây' eva pavattanti Avasesâ kusâlâkusala-kriyânuttara-vasena pana

<sup>1</sup> R lāla-virattāñ      <sup>2</sup> Sic S R Ch, and so below      <sup>3</sup> Ch vajjitāni  
<sup>4</sup> R S catutthāni      <sup>5</sup> R °ujjhite°, S ujjhate

nissāya vā anissāya vā āruppa-vipāka-vasela Laddayam  
anissāy' evāti

- 13 Chavatthum nissita kame satta rūpe catubbhā  
Tivattthum nissita rūpe dhatv eka nissita mata  
Tecattalīsa nissaya dveuttalīsa javare  
Nissāya ca anī-sāya pakaruppa anis-tā

Iti Abhidhammattha-sangahe Pakinnaka-sangaha-vibhago  
nāma tatiyo pariccchedo

## IV VÎTHI-SANGAHA-VIBHAGA

1 Cittuppadânam icc evam katvâ sangaham uttaram  
 B . . . . . pubbâparaniyâmitam  
 Pavattisangaham nâma patisandhīpavattiyam  
 Pavakkhâmi samâsena yathâsambhavato katham

2 Cha vatthûni cha dvârâni cha âlambanâni cha viññâ-  
 nâni cha vîthiyo chadhâ . . . . . pavatti ceti vîthi-sangahe  
 cha chakkâni veditabbâni Vîthi-muttânam pana kamma-  
 . . . . . tividhâ hoti visaya-pavatti  
 Tattha vatthu-dvârâlambanâni pubbe vutta<sup>1</sup>-nayân' eva  
 Cakkhu-viññânam sota-viññânam ghâna-vinnânam jivhâ-  
 viññânam kâya-viññânam mano-viññânam ceti cha-viññâ-  
 nâni, chavîthiyo pana cakkhu-dvâra-vîthi sota-dvâra-vîthi  
 ghâna-dvâra-vîthi jivhâ-dvâra-vîthi kâya-dvâra-vîthi mano-  
 dvâra-vîthi ceti dvâra-vasena vâ, cakkhu-viññâna-vîthi sota-  
 viññâna-vîthi ghâna-viññâna-vîthi jivâ-viññâna-vîthi kâya-  
 viññâna-vîthi . . . . . vîthi ceti viññâna-vasena vâ,  
 dvâra-ppavattâ citta-ppavattiyo yojetabbâ

3 Atimahantam mahantam parittam atiparittam ceti  
 pañca-dvâre, mano-dvâre pana vibhûtam avibhûtañ ceti  
 chadhâ visaya-ppavatti veditabbâ Katham<sup>2</sup> uppâdâ-tthiti-  
 bhavamga-vasena khana-ttayam eka-citta-kkhanam nâma  
 Tâni pana sattarasa citta-kkhanâni iûpa-dhammânam âyu,  
 eka-citta-kkhanâtîtâni vâ bahu-citta-kkhanâtîtâni vâ thiti-  
 pattân'<sup>2</sup> eva pañcâlambanâni pañcadvâre âpâtham âgacchanti  
 Tasmâ yadi eka-citta-kkhanâtîtakam rūpârammanam cakk-  
 hussa âpâtham âgacchatī tato dvikkhattum bhavamge calite

<sup>1</sup> S nivutta<sup>2</sup> R here and above "thiti"

bhavamga-sotam vīcchinditva tam eva rūpammarāma  
 āvaṇṇantam pūṇa-āvaṇṇa-cittam upajjtvā nirujjhati  
 Tato tassanantaram tam eva rūpam pa-santam ekkhu-viñña-  
 nam sampatīcechantam sampatīcehana-cittam sanṭirana-ma-  
 nam<sup>1</sup> sanṭirana-cittam vavatthapentam<sup>2</sup> votthapp na -cittañ  
 ceti vathā-kkamam uppajjā nirujjanti Tato param  
 ekūnatimsa-kāma-vacāra-javanesu vikkhāṇe laddhi-pūcayam  
 yebhuvāna sattakkhattum javanam pavatti, ca dve tadāmbana-pākāni vathāram pavattanti Tato  
 param bhavamga-pāto Ettavata cūddesa vithi-cittuppadā  
 dve bhavamga-calānāni pubbevatitakam ekacittā-kā-  
 katvā sattarāsa citta-kkhanāni paripārenti Tato param  
 nirujjhati Ālambanam etam atimāhantam nāra-gocaram  
 Yava tadāmbanuppadā pana appahontātikam āgata-m  
 āgatam ālambanam mahantam nama Tattha javanāni  
 bhavamga-pato va hoti, natthi tadāmbanuppadā Yava  
 javanuppadā pi appahontātikam āpātham āgata-m ālamb-  
 nam parittam nāma Tattha javanam pi anappajjtvā ava-  
 ti-kkhattum<sup>3</sup> votthappanam<sup>4</sup> eva pavattati, tato param  
 bhavamga-pāto va hoti Yava votthappanuppadā<sup>5</sup> ca pana  
 appahontātikam āpātham āgatam nirodhā-mam ālamba-  
 nam atiparittam nāma Tattha bhavamga-calānam eva hoti,  
 natthi vithi-cittuppadō Iceevam cakkhu-dvāre, tathā sota-  
 dvārādisu ceti sabbathā pi pañca dvāre tadāmbana-javāna-  
 votthappana<sup>6</sup>-mogha-vāra-samkhātanam catunna varānam  
 yathakkamam ālambana-bhūta visaya-ppavatti catudvā vedī-  
 tabbā

- 4 Vithi-cittāni satt' eva cittuppadā catuddisa  
 Catupaññāsa vitthārā pañcadvāre yathāraham<sup>7</sup>

Ayam ettha pañcadvāre vithi-citta-ppavatti paṇḍo

5 Mano-dvāre pana yadi vibhūtam ālambanam āpātham  
 āgacchati, tato laddhi-pūcayam jāna-javanā-  
 vasāne tadāmbana-pākāni pavattanti Tato param bha-

<sup>1</sup> S sanṭirana-māna <sup>2</sup> R vavatthapentam <sup>3</sup> R votthabbina ād sū aluay  
<sup>4</sup> S appahontam utitakam <sup>5</sup> S 'tu <sup>6</sup> R votthobanam <sup>7</sup> R rathāraham

vamga-pâto Avibhûte pan' âlambane javanâvasâne bha-  
vamga-pâto va hoti, natthi tadâlamban-uppâdo ti

- 6 Vîthi-cittâni tîn' eva cittuppâdâ daseritâ  
Vitthârena pan' etth' eka-cattâlîsa vibhâvaye

Ayam ettha paritta-javana-vâro

7 Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi  
Tathâ tadâlambanuppâdo ca Tattha hi ñâna-sampayutta-  
kâmâvacara-javanânam atthannam aññatarasmim parikamma-  
eva vâ yathâkkamam upajjivâ niruddhânantaram eva yathâ-  
raham catuttham pañcamam vâ chabbisati mahaggata-  
lakkhaṇa yathâbhinihâra-vasena yamkiñci javanam  
appanâ-vîthim otarati Tato param appanâvasâne bhavamga-  
pâto va hoti Tattha somanassa-sahagata-javanânantaram  
appanâ pi somanassa-sahagatâ va pâtikamkhittabbâ, upekkhâ-  
sahagatâ va Tatthâpi kusala-javanânantaram kusala-javanañ ceva hetthimañ ca  
phalattayam appeti, kriyâ-javanânantaram kriyâ-javanam  
arahattaphalañ cāti

- 8 Dvattimsa sukhapuññamhâ dvâdasopekkhakâ param  
Sukhita-kriyato attha cha sambhonti upekkhakâ  
Puthujjanâna sekkhânam kâmapuññatihetuto  
Tihetukâmakriyato vîtarâgânam appanâ

Ayam ettha mano-dvâre vîthi-citta-ppavatti-nayo

9 Sabbatthâ pi panettha anitthe âlambane akusalavipâkân'  
eva pañca-viññâna-sampaticchana-santîrana-tadâlambanâni,  
itthe kusalavipâkâni, atī-itthe pana somanassa-sahagatân' eva  
santîrana-tadâlambanâni Tatthâpi somanassa-sahagata-kriyâ-  
javanâvasâne<sup>1</sup> somanassa-sahagatân' eva tadâlambanâni santi,  
upekkhâ-sahagata-kriyâ-javanâvasane<sup>1</sup> upekkhâ-sahagatâni  
honti, ca pana tadâlambanâni ceva bhavangâni ca<sup>2</sup> eva bhavanti<sup>2</sup>  
Tasmâ yadi somanassa-patisandhikassa

<sup>1</sup> S omits *fi om* <sup>1</sup> to <sup>1</sup>

<sup>2</sup> R honti

jñānāvasāne tadā lambana-sambhavo natthi, taññam kāmā-  
 pariceta-pubbam parittalambam abhaddhaṃ bhikkhūnaṃ  
 santānam. . . . . Tam āreṇa tithya bhaya-kaṇṇa-jāto vi-  
 hoti ti vadenti acāriya. . . . . Tatra kāmāvaśāda-  
 vācā-saṭṭhā kāmāvacari-sattanam kāmāvacari-dharmasveva lambana-  
 bhūtesu tadā lambanam iccharitvā

10 Kàme jàv' a-s +òl' u' b' an nam n' y' ome s' a' i  
Vibhùte ti ma' ante ca ti a' a' b' u' b' a' na n' r' i' m

Ayam ettha tadālabhāna-rivāro

11 Jīvanesu ca pañcāṅga-vācānam kamavācānam vā-  
nāni sattakkhattum chakkhattum eva va-  
vattiyam pana māna-kālaṃsu pañcāṅgaṃ eva B-  
vato pana yamaka'-patitā va-ke-ssa loka-  
cattāni pañca vā paccavekkhane-cattāni bhāva-  
ādikammikassa para-  
nāni abhinñā-javanāni<sup>2</sup> ca sabba-  
Tato param bhavamga-pāto Catta-  
ekacittakkhanikā, tato param dve<sup>3</sup> ti-  
raham uppajjanti Tato param bhavamga-pāto Nirodha-  
samāpatti-kāle dvikkhattum catuttharup-  
Tato param nirodham phusati Vutthāna-kāle ca anagami-  
phalam vā arahatta-phalam vā yathāraham eka-  
uppajjitvā niruddhe bhavamga-pāto va hoti Sabbatthā pi  
samāpatti-vithiyam bhavamga-soto viya vithi-niyamo natthi  
ti katvā bahūni pi labbhanti ti

12 Sattakkhattum parittani vāgābhīṇā sakim matā  
Avasesāni labbhanti javanāni bahūni pi

Ayam ettha javana-niyamo

13 Duhetukanam ahetukānañ ca panettha kīyā-javanā u  
ceva appanā-javanāni ca na labbhanti Tathā ñāna-sampi-  
yutta-vipākāni ca sugatīyam, duggatīyam pana ñāna-vippa-  
yuttāni ca maha-vipākāni na labbhanti Tihetukesu ca  
khināsavānam kusalākusala-javanāni na labbhanti Tathā

<sup>1</sup> S samka<sup>o</sup>      <sup>2</sup> S om. ts      <sup>3</sup> S deva

12 S cmts

3 S deva

sekkha-puthujjanânam kriyâ-javanâni, yutta-vicikicchâ-javanâni ca sekkhânam, nam pana patigha-javanâni na labbhanti, lokuttara-javanâni ca yathâraham ariyânam eva samuppajjanti ti

- 14 Asekkhânam catu cattâlisa sekkhânam uddise  
Chappaññâsâvasesânam catupaññâsa sambhavâ

Ayam ettha puggala-bhedo

15 Kâmâvacara-bhûmiyam pan' etâni sabbâni pi vîthi-cittâni yathâraham upalabbhanti Rûpâvacara-bhûmiyam patigha-jitâni, arûpâvacara-bhûmiyam pathama-magga-rupâvacara-hasana-hetthimârûppa-vajjitâni ca labbhanti Sabbatthâ pi ca tam tam pasâda-rahitânam tam tam dvârîka-vîthi-cittâni na labbhant' eva Asañña-sattânam pana sabbathâ pi citta-ppavatti natth' evâti <sup>1</sup>

- 16 Asîti vîthi-cittâni kâme rûpe yathâraham  
Catusatthi tathârûpe dvecattâlisa labbhare

Ayam ettha bhûmi-vibhâgo

17 Icevâ cha-dvârîka-citta-ppavatti yathâ-sambhavam bhavamgan taritâ yâvatâyukam abbocchinâ <sup>2</sup> pavattati

Iti abhidhammattha-samgahe nâma  
catuttho paricchedo

<sup>1</sup> S natthi vâ ti

<sup>2</sup> R abocchinâ

## V VITHI-MUTTA-SANGAHA-VIBHAGA

- 1 Vithi-citta-vasen' evam pavatti samādhirito  
Pavatti-samgaho nama sandhāyom ceta vāceti

2 Catasso bhūmiyo catubbidhā pi samāhi cattiṃ kammaṃ catudhā mananupputti ceti vithi-mutta-sangare cattiṃ catukkāni veditabbāni Tattā apāva-bhūmi kāma-sugati-bhūmi rūpāvacara-bhūmi arūpāvacara-bhūmi ceti catasso bhūmiyo nāma Tāsu mūayo tinaeclāna-vonā patti-vasāyā asua-kāyo ceti apāva-bhūmi catubbidhā hoti, manassa cātumnaśā<sup>1</sup> kī<sup>1</sup> tāvatimsā yama tustā nimanā<sup>2</sup> paranimmitta-vasavatti ceti kāma-sugati-bhūmi sattavidhā hoti Sā pañāyam ekādasa-vidhā pi kāmavacara-bhūmi ceva samkham gacchati Brahmapārisajja brahma-purohita mahābrahmā ceti pathamajjhāna-bhūmi,<sup>2</sup> parittābhā appamānābhā ābhassarā ceti dutiyajjhāna-bhūmi, paritta-subhā appamāna-subhā<sup>3</sup> subha-kimhā ceti tatiyajjhāna-bhūmi, vehapphalā asaṇṇa-sattā suddhāvāsā ceti catutthā bhūmi rūpāvacara-bhūmi solasa-vidhā hoti Avīha atappā sudassa sudassi akanitthā ceti suddhāvāsā-bhūmi pañca-vidhā hoti Āka-anācāvatana-bhūmi viññānācāvatana-bhūmi akūñcāññāvatana-bhūmi nevasaṇṇā-nāsaṇṇāvatana-bhūmi ceti arūpāvacara-bhūmi catubbidhā hoti

- 3 Puthujjanā na labbhanti suddhāvesu sabbathā  
Sotāpannā ca<sup>1</sup> dā<sup>2</sup> dā<sup>2</sup> cāpi puggalā  
Ariyā nopalabbhanti asaṇṇāpāyābhūmesu  
Sesatthānesu labbhanti ariyā nanyā pi ca

Idam ettha bhūmi-catukkam

<sup>1</sup> R catu<sup>o</sup>    <sup>2</sup> R -jhāna-, and so always    <sup>3</sup> R parittā<sup>o</sup> bis



4 Apāya-patisandhi kâma-sugati-patisandhi rūpâvacara-patisandhi arûpâvacara-patisandhi ceti catubbidhâ patisandhi nâma Tattha akusalavipâkopekkhâ-sahagata-santīanam apāyabhūmiyam okkantikkhane patisandhi hutvâ tato param bhavamga-pariyosâne<sup>1</sup> javanam hutvâ ayam ekâpāya-patisandhi nâma Kuslavipâkopekkhâ-sahagata-santīanam pana<sup>2</sup> manussānañ ceva jaccandhâ-dīnam bhūmissitānañ<sup>3</sup> ca vinipâtikāsūrānam patisandhi-bhavamga-cutī-vasena pavattati Mahā-vipākāni pan'attha sabbatthā pi kâma-sugatiyam patisandhi-bhavamga-cutīvasena pavattanti. Imā nava kâma-sugati-patisandhiyo nâma Sâ<sup>4</sup> panāyam dasā-vidhā pi kāmâvacara-patisandhi 'ceva samkham gacchati Tesu catunnam apāyānam manussānam vinipâtikāsūrānañ ca āyānāni āyānāni nīyamo natthi Cātumañ ubādhā kāmāni pana devānam dībbāni pañca-vassasatāni āyu-ppamānam manussa-gananāya navutī vassa-sata-sahassa-ppamānam hoti, tato catu-gunam tāvatimsānam, tato catu-gunam yāmānam, tato catu-gunam tusitānam, tato catu-gunam nimmānatīnam, tato catugunam paranimmita-vasavattīnam

5 Navassatañ c' ekavīsa vassānam kotīyo tathā  
Vassasatasahassāni satthi ca vasavattisu.

6 Pathama-jjhāna-vipākam pathama-jjhāna-bhūmiyam patisandhi-bhavamga-cutī-vasena pavattati Tathā dutiya-jjhāna-vipākam tatiya-jjhāna-vipākāni ca dutiya-jjhāna-bhūmiyam, catuttha-jjhāna-vipākam tatiya-jjhāna-bhūmiyam, pañcamajjhāna-vipākam catuttha-jjhāna-bhūmiyam, asaṇṇasattānam pana rūpam eva patisandhi hoti Tathā tato param pavattiyam cavana-kāle ca rūpam eva pavattitvā nirujjhati Imā cha rūpâvacara-patisandhiyo nâma Tesu brahma-pārisajjānam devānam kappassa tatiyo bhāgo āyu-ppamānam, brahma-purohitānam upaddha-kappo,<sup>4</sup> mahābrahmānam eko kappo, parittābhānam dve kappāni, appamānābhānam cattāni kappāni, ābhassarānam attha kappāni,

<sup>1</sup> R bhavangam

<sup>2</sup> R bhūmassitānañ

<sup>3</sup> S sa

<sup>4</sup> S upaccha

paritta-subhanam solasa kappāni, appamāda-sādhānam dvattimsa kappāni, subhakinānaṃ cetā-sattāni kappāni, vehapphūlanam asāññisattanaṃ ceti pañca kappā-sattāni, evāhiṇaṃ kappa-sahasāni, atappāram dve kappi-sahasāni, sadassānam cattāri kappi-sahasāni, sadassānam attha kappi-sahasāni, akanittthanam solasa kappi-sahasāni. Paṭhamaruppādi-vipakāni paṭhamarappakāni-bhāvaṃ vācā-kammam patisandhi-bhavamga-ceti-vasena pavatanti. Ida cetisso āruppi-patisandhiyo nāma. Tesu patisandhi-ābhavānāpāgānam devānam vāsiti kappi-sahasāni, atappāram, viññānañcāvatanūpāgānam devānam cetā-sattāni kappi-sahasāni, ahiṇcāññāyatananūpāgānam devānaṃ cetā-sattāni kappi-sahasāni, nevāsāññā-nasāññāyatananūpāgāna devāna cetā-rāsiti kappi-sahasāni.

7 Patibandhi bhavamgaṃ ca tatā cāvinaṃ nāma  
Ekam eva tath' ev' ekavasiyam c' ekavasiyam

Idam ettha patibandhi-catukkam

8. Janakam upatthambhakam upapīṭakam<sup>1</sup> upaṇṇāṭikāṇi ceti kicca-vasena, garukam āsannam acinnam katatta-kammaṇi ceti pākādāna-pariyayena, dāṇi-kāla-vedaniyam upapajja-vedaniyam aparapariya-vedaniyam abhosi-kammaṇi ceti pāka-kāla-vasena cattāri kammāni nāma. Tatthā akasalam kāmāvacāra-kusalam rūpāvacāra-kusalam arūpāvacāra-kusalāni ceti pākattāna-vasena. Tattha akasalam kāvā-kammam vacī-kammam mano-kammam ceti kamma-dvāra-vasena tividham hoti. Katham<sup>2</sup> Pānātipato adinnādānam kāmesu micchācāro ceti kāya-viññatti-samkhate kāva-dvāre bāhulla-vuttito kāya-kammam nāma. Musāvādo pīṇā vācā pharusā vācā samphappalāpo<sup>2</sup> ceti vacī-viññatti-samkhate vacī-dvāre bāhulla-vuttito vacī-kammam nāma. Abhiyjhā vyāpādo micchā-ditthi ceti aññattāpi viññattivā manasūmm yeva bāhulla-vuttito mano-kammam nāma. Tesu pānātipāto pharusā vācā vyāpādo ca dosa-mūlena javanti, kamesu micchācāro abhiyjhā micchā-ditthi ca lobha-mūlena, sesāni cattāri

<sup>1</sup> S ūpāpīṭakam, R upapīṭakam

<sup>2</sup> S sapphalāpo



bhāvetvā parittābhesu majjhimam bhāvetvā appamāṇābhesu  
panītam bhāvetvā ābhassā<sup>2</sup>resu, catuttarajñānam parittā<sup>3</sup>bhā-  
vetvā paritta-subhesu majjhimam bhāvetvā appamāṇa-subhesu  
panītam bhāvetvā subhā-kinkhesu, <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> 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<sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> 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<sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> 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<sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> 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<sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup> <sup>1326</sup>

ppannâlabbbhanesu âpâtham âgatesu marantesv eva maranam  
 hoti, tadâ patisandhi-bhavamgânânam pi paccuppannâlabbanam  
 labbhatî ti katvâ kâmvâcâra-patisandhiyâ ca 'â'â'â'â'â'â'  
 kammanimittam gatanimittañ ca paccuppannam atitâlabba-  
 nam upalabbhatî Kammam pana atîtam eva Tañ ca  
 mano-dvâra-gahitam Tâni pana sabbâni pi paritta-dhamma-  
 bhûtân' ev' âlambanâni Rûpâvacara-patisandhiyâ pana  
 paññatti-bhûtam kamma-nimittam ev' âlambanam hoti  
 Tathâ âruppa-patisandhiyâ ca mahaggata-bhûtam paññatti-  
 bhutañ ca kamma-nimittam eva yathâraham âlambanam hoti  
 Asañña-sattânam pana jîvita-navakam eva patisandhi-bhâvena  
 patittitâni Tasmâ te rûpa-patisandhikâ nâma Arûpâ arûpa-  
 patisandhikâ. Sesâ rûpâ rûpa-patisandhikâ

- 14 Âruppa-cutiyâ honti ' , ' ^ - ,  
 Paramâruppa-sandhî ca tathâ kâme ti-hetukâ,  
 Rûpâvacara-cutiyâ ahetu-rahitâ siyom  
 Sabbâ kâme ti-hetumhâ kâmesv eva panetaiâ

Ayam ettha cuti-patisandhi-kkamo

15 Icecevam gahita-patisandhikânam pana patisandhi-ni-  
 nirodhânantarato pabhûti tam ev' âlambanam ârabha tad  
 eva cittam yâva cuti-cittuppâdâ asati vîthi-cittuppâde bha-  
 vassa amga-bhâvena bhavamga-santati-samkhâtam<sup>1</sup> mânasam  
 abbochinam<sup>2</sup> nadi-soto viya pavattati Pariyosâne ca cava-  
 na-vasena cuti-cittam hutvâ nirujjhati Tato parañ ca pa-  
 tisandhâdayo ratha-cakkam iva yathâkkamam eva pari-  
 vattantâ pavattanti

- 16 Patisandhi-bhavamga-vîthiyo cuti ceha tathâ bhavantare  
 Patisamkhâyâ pan' etam addhuvam adhigantvâ padam  
 accutam budhâ  
 Susamuechinna-sineha-bandhanâ samam essanti cirâyâ<sup>4</sup>  
 subbatâ

Iti abhidhammattha samgahe vîthi-mutta-samgaha-vibhâgo  
 nâma pañcamo paricchedo

<sup>1</sup> R samkhatam

<sup>2</sup> R abocchinam

<sup>3</sup> S sattati

<sup>4</sup> R cirâyâ

## VI RŪPA-SANGAHA-VIBHAGA

- 1 Ettāvatā vibhūta hi <sup>1</sup> sabba-bheda-pavattikā  
Citta-ceta-sika dhamma rūpam daṇi pavuccati  
Samuddesa vibhaga ca samuttāna kalapato  
Pavattikkamato ceva pañcadna tattva sangāho

2 Cattāni mahābhūtāni catunnam ca mahābhūtanam upa-  
dāi ūpan ti duvidham etam rūpam ekādasa-vidhena samgaḥam  
gacchati Katham <sup>2</sup> Pathavi-dhātu apo dhātu tejo-dhātu  
vāyo-dhātu bhūta-rūpam nāma Cakkhu sotam gñāṇam  
jivhā kāyo pasāda-rūpam nāma Rūpam saddo gandho raso  
āpo-dhātu-vivajjitam bhūta-ttaya-samkhatam phoṭṭhabbim  
gocāra-rūpam nāma Ittha'tam parisattam bhāva-rūpam  
nāma Hadaya-vatthu hadaya-rūpam nāma Jivitindriyam  
jivita-rūpam nāma Kābalinkāro <sup>2</sup> āhāro āhāra-rūpam nāma.  
Iti ca atthārasa-vidham etam rūpam sabhāva-rūpam salakkha-  
na-rūpam nipphanna-rūpam rūpa-rūpam sammasana-rūpan ti  
ca samgaḥam gacchati Ākāsa-dhātu pariccheda-rūpam nāma  
Kāya-viññatti vaci-viññatti viññatti-rūpam nāma Rūpassa  
lahutā mudutā kammaññatā viññatti-dvayaṃ vikāra-rūpam  
nāma Rūpassa upacayo santati jaratā <sup>3</sup> aniccataṃ lakkhana-  
rūpam nāma Jātu-rūpam eva pan' ettha upacaya-santati-  
nāmena pavuccati Iti ekādasa-vidham etam rūpam atthavi-  
sati-vidham hoti sarupa-vasena

## 3 Katham

Bhūta-ppasāda-vīṣayā bhāvo hadayaṃ iccapī  
Jivitāhāra-rūpehi atthārasa-vidham tathā  
Paricchedo ca viññatti vikāro lakkhanam ti ca  
Anipphannā dasa ceti atthavīsa-vidham bhavē

Ayam ettha rūpa-samuddeso

<sup>1</sup> S vibhantahī

<sup>2</sup> R kābalikāro

<sup>3</sup> S charatā



rūpam ajjho harana-kale ti ānappatto va samutthapeta. Tattha hadaya-indriya-rūpaṇi kammajjāna eva, viññatti-dvayaṃ citta-jam eva, saddo cittotūjo, lahutadittavam utu cittaṇa ceti sambhoti. Avimbbhogo-rūpaṇi ceva akasi-dhātu ca catuḥ sambhūtāni, lakkhaṇa-rūpaṇi nakato ci jayanti.

- 7 Atthārasa pannārasa tetasa dvadasa ti ca  
Kamma-cittotukāhāra-jam honti yathakkamam  
Jāvamānādi-rūpanam suḥavaṭṭa hi kevaḥam  
Lakkhaṇāni na jayanti kenici ti pikasitam

Ayam ettha rūpa-samutthāna-koṭiyo

8 Ekuppāda ekaṇuodasa ekamissayā saḥavuttino ekavīsati rūpa-kalāpā nāma. Tattha jīvitam avimbbhoga-rūpaṇi ceti cakkhunā saha cakkhu-dasakaṇi ti pavuccat. Taḥ sota-saddhim sota-dasakam ghana-dasakam jīvita-dasakam kāya-dasakam itthibhāva-dasakam pumbhava-dasakam vāta-dasakaṇi ceti yathākkamam vejetabbham. Avimbbhoga-rūpaṇi eva jīvitena saha jivita-dasakaṇi ti pavucceti. Ime niva kamma-samutthānāni. Avimbbhoga-rūpaṇi pāda-saddhattakam. Tad eva kāya-viññattiya saha kāya-viññattinavakam vaci-viññatti-saddehi saha vaci-viññatti-dasakaṇi lahutādihī saddhim lahutādi-ekādasakam kāya-viññattilahutādi-dvādasakam vaci-viññatti-sadda-lahutadi-terasakaṇi ceti cha citta-samutthāna-kalāpā. Saddhattakam sadda-navakam lahutād-ekādasakam sadda-lahutadi-dvādasakaṇi ceti cattāro utu-samutthāna-kalāpā. Suddhattakam lahutād-ekādasakaṇi ceti dve āhāra-samutthāna-kalāpā. Tattha suddhattakam sadda-navakaṇi ceti dve utu-samutthāna-kalāpā bahiddhā pi labbhanti. Avasesa pana sabbe pi ajjhattikam eva.

- 9 Kamma-cittotukāhāra-samutthānā yathakkamam  
Nava cha caturo dveti kalāpā ekavīsati  
Kalāpānam pariccheda-lakkhaṇatta vicakkhana  
Na kalāpaṃgam iccāhu ākāraṃ lakkhaṇāni ca

Ayam ettha kalāpa-koṭiyo



10 Sabbhâni pi pan' etâni rūpâni kâmaloke yathâraham anûnâni pavattiyam upalabbhanti Patīsandhiyam pana samsedajânañ ceva opapâtikânañ ca cakkhu-sota-ghâna-jivhâ-kâya-bhava-vatthu-dasaka-samkhâtâni satta-dasakâni pâtu-bhavanti ukkattha-vasena Omaka-vasena pana cakkhu-sota-ghâna-bhâva-dasakâni tadâci pi na labbhanti Tasmâ tesam vasena kalâpâni<sup>1</sup> veditabbâ, gabbha-seyyaka-sattânam pana kâya-bhâva-vatthu-dasaka-samkhâtâni tîni dasakâni pâtu bhavanti Tatthâpi bhâva-dasakam kadâci na labbhati<sup>2</sup> Tato param pavatti-kâle kamena cakkhu-dasakâdini ca pâtu bhavanti Iccevam patīsandhim upâdâya<sup>3</sup> dutiya-cittam upâdâya citta-samutthânâ thitî-kâlam<sup>4</sup> upâdâya utu-samutthânâ oja-pharanam upâdâya âhâra-samutthânâ ceti<sup>5</sup> -santati kâmaloke dîpa-jâlâ viya nadî-soto viya ca yâvatâyukam abbocchinnam<sup>6</sup> pavattati Marana-kâle pana cuti-cittopari sattarasa ma cittassa thitî-<sup>7</sup> kâlam upâdâya kammaja-rûpâni<sup>8</sup> na upajjanti Puretaram upannâni ca kâma-rûpâni<sup>9</sup> cuti-citta-sama-kâlam eva pavattitvâ nirujjanti Tato param citta-jâhârâja-rûpañ ca vocchijjati Tato param utu-samutthâna-rûpa-paramparâ yâva mata-kalevara<sup>10</sup>-samkhâtâ pavattanti

11 Iccevam matasattânam punad eva<sup>11</sup> bhavantare  
Patīsandhim upâdâya tathârûpam pavattati

12 Rûpaloke pana ghâna-jivhâ-kâya-bhâva-dasakâni ca âhârâja-kalâpâni ca na labbhanti Tasmâ tesam patīsandhi-kâle<sup>12</sup> cakkhu-sota-vatthu-vasena tîni dasakâni jivita-navakañ ceti cattâro labbhanti Asañña-sattânam pana cakkhu-sota-vatthu-saddâni pi na labbhanti Tathâ sabbhâni pi cittaja-rûpâni Tasmâ tesam patīsandhi-kâle jivita-navakam eva pavattiyâñ ca sadda-vajjitam utu-samutthâna-rûpam atiricehati Iccevam kâma-rupâsaññi-samkhâtesu tîsu thânesu patīsandhi-pavatti-vasena duvidhâ rûpa-pavatti veditabbâ

13 Atthavīsati kâmesu honti tevīsa rūpīsu  
Sattaras' evāsaññīnam arūpe natthi kiñci pi

<sup>1</sup> R kalāpatāni <sup>2</sup> S labbhanti <sup>3</sup> R thitī <sup>4</sup> R abbho <sup>5</sup> S omits  
<sup>6</sup> R kalevara, S kalebara <sup>7</sup> S puna dve <sup>8</sup> S kâlo

Saddo vikāro jaratā maraṇāṃ e' oṇapaṭṭivam  
Na labbhanti pavatte tu na kiñci pi na labhanti

Ayamettha rūpa-pavatti-khan o

14 Nibbānam pana lokuttara-samkhā tam catuṣṣaṅgi-fa-  
nena sacchikātabbam magga-phalaṇam alambana-bhūtaṁ  
vāna-samkhatāya tanhāya nikkhantatta nibbānam ta pa-  
vuccati Tad etam sabbhavato ekaviddham pi sa-aparisi-sesa-  
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti dvayvidham hoti  
kāraṇa-pariṇāṣeṇa Tathā suññatam anuṣṭitam appamāṇatā<sup>2</sup>  
ceti tividham hoti ākāra-bhedeṇa

Padam accutam accantam<sup>4</sup> asamkṣatam anuttaram  
 Nibbānam itī bhāsanī vānamutta mahesavo  
 Itī cittaṃ cetasiṃ rūpaṃ<sup>5</sup> nibbānam accuṭṭa  
 Paramattham pakāsanī catudhā va tathāgata

Iti abhidhammattha-samgahē 'nā-saṅge' -ā -ā -ā -ā -ā -ā  
chattho panechedo

<sup>1</sup> S nibbânatti    <sup>2</sup> S upâdisena    <sup>3</sup> S appanibhatazi    <sup>4</sup> S accit+ m    <sup>5</sup> S raga,  
and so nearly always

## VII SAMUCCA-SANGAHA-VIBHAGA

1. Dvāsattatī-vidhā vuttā vatthudhammā salakkhanā  
Tesam dāni yathāyogam pavakkhāmi samuccayam

2 Akusala-samgaho missaka-samgaho bodhipakkhiya-samgaho sabba-samgaho ceti samuccaya-samgaho catubbidho veditabbo Katham? Akusala-samgahe tāva cattāro āsavā kāmāsavo bhavāsavo ditthāsavo avijjāsavo, cattāro oghā kāmogho bhavogho ditthogho avijjogho, cattāro yogā kāmāyogo bhavāyogo ditthi-yogo avijjā-yogo, cattāro ganthā abhiññhā kāyagantho vyāpādo kāyagantho sīlabbata-parāmāso kāyagantho (idam saccābhiniveso kāyagantho), cattāro upādānā kāmupādānam ditthupādānam sīlabbatupādānam attavādupādānam, cha nīvaranāni kāmā-chanda-nīvaranam vyāpāda-nīvaranam thīna-middha-nīvaranam uddhacca-kukkucca-nīvaranam vicikicchā-nīvaranam avijjā-nīvaranam, sattānusayā kāmāragānusayo bhavarāgānusayo patighānusayo mānānusayo ditthānusayo vicikicchānusayo avijjānusayo, dasa samyojanāni kāmāragā-samyojanam rūparāga-samyojanam uparāga-samyojanam patigha-samyojanam māna-samyojanam ditthi-samyojanam sīlabbata-parāmāsa-samyojanam vicikicchā-samyojanam uddhacca-samyojanam avijjā-samyojanam suttante, aparāni dasa samyojanāni kāmāragā-samyojanam bhavarāga-samyojanam patigha-samyojanam māna-samyojanam ditthi-samyojanam sīlabbata-parāmāsa-samyojanam vicikicchā-samyojanam issā-samyojanam macchariyā-samyojanam avijjā-samyojanam kilesā lobho doso moho māno ditthi vicikicchā thīnam uddhaccam ahirikam anottappam Āsavādisu pan' ettha kāmā-bhava-nāmena tabbatthukā tanhā adhippetā Sīlabbata-

paràmâro idam saccabhiniveso attavadupalanañ ca tatthā pavattam ditthigatam eva pavuccati

3. Âsavoghā ca yogā ca taṇṇa ganthā ca vatthuto  
Upādānā duve vutta attha nivarana siyūm  
Chalevānusaṇṇā honti nava samyojana mata  
Kilesā dasa vuttayam navadha papa-samgaho.

4 Missaka-samgahe cha hetū lobho doso moho alobho adoso amoho, satta jhanamgāni vitakko vicaro pīti ckaggratā somanassam domanassam upekkhā, dvadasa maggamgāni sammā-ditthi, sammā-samkappo sammā-vacā sammā-kammanto sammā-ijivo sammā-vāyamo sammā-sati sammā-samādhi micchā-ditthi micchā-samkappo micchā-vāyamo micchā-samādhi, bāvisat' indriyāni cakkaundriyam sot indriyam ghānindriyam jivhindriyam kayindriyam rthindriyam parindriyam jivitindriyam manindriyam sikkhindriyam dukkhindriyam somanassindriyam domanassindriyam upekkhindriyam saddhindriyam viññindriyam satindriyam samādhindriyam paññindriyam anaññatāññas-amitindriyam aññindriyam aññātāvindriyam, nava balāni saddha-balaṃ viññya-balaṃ samādhī-balaṃ paññā-balaṃ hiri-balaṃ ottappa-balaṃ ahirika-balaṃ anottappa-balaṃ, cattāro adhipatī chandāpati cittādhīpati viññādhīpati vimamsādhīpati, cattāro āhārā kabalimkāro āhāro phasso dutiyo mano-samecetanā tatīyā viññānam catuttham Indriyesu pan' ettha sotāpatti-maggañānam anaññatāññasāmitindriyam, arahatta-phala-ñānam aññātāvindriyam, majjhe<sup>1</sup> cha ñānāni aññindriyāni ti pavuccanti, jivitindriyāni ca rūpārūpa-vasena duvidham hoti. Pañca-viññānesu jhānamgāni avirivesu phalāni ahetukesu maggamgāni na labbhanti Tathā vicikicchā citte ekaggratā maggindriya-bala-bhāvam<sup>2</sup> na gacchati, dīhetuka-tīhetuka-jāvanesv eva yathāsambhavam adhipatī eko va labbhati

5. Cha hetū pañca jhānamgā maggamgā nava vatthuto  
Solāsindriya-dhammā ca bala-dhammā navenita  
Cattārodhipatī vuttā tathāhārā ti sattadhā  
Kusalādi-samākinno vutto missaka-samgaho

<sup>1</sup> S magge

<sup>2</sup> S phala-bhavam

6 Bodhi-pakkhiya-samgahe cattâro satipatthânâ kâyanu-passanâ<sup>1</sup>, cattâro vedanânupassanâ-satipatthânâ cittânupassanâ-satipatthânâ, cattâro sammappadhânâ uppannânâ pâpakânâ pahânâya vâyâmo, anuppannânâ pâpakânâ anuppâdâya vâyâmo, anuppannânâ kusalanâ uppâdâya vâyâmo, uppannânâ kusalanâ bhîyyobhâvâya vâyâmo, cattâro iddhi-pâdâ chandiddhi-pâdo cittiddhi-pâdo viriyiddhi-pâdo vimamsiddhi-pâdo, pañc' indriyâni saddhindriyam viriyindriyam satindriyam samâdhindriyam paññindriyam, pañca balâni saddhâ-balam viriya-balam satî-balam samâdhi-balam paññâ-balam, satta bojjhamgâ satî-sambojjhamgo dhamma-vicaya-sambojjhamgo, cattâro upassaddhi-pâdo, upassaddhi-sambojjhamgo samâdhi-sambojjhamgo, attha maggamgâni sammâ-ditthi sammâ-samkappo sammâ-vâcâ sammâ-kammanto sammâ-âjîvo sammâ-vâyâmo sammâ-satî sammâ-samâdhi Ettha pana cattâro satipatthânâ ti sammâ-satî ekâ va pavuccati, tathâ cattâro sammappadhânâ ti ca sammâ-vâyâmo

7 Chando cittam upekkhâ ca saddhâ-passaddhi-pîtiyo  
 Samkappo vâyâmo viratittayam  
 Sammâ-satî samâdhi ti cuddasete svabhâvato  
 Satta-timsa-pabhedena sattadhâ tattha samgaho  
 Samkappa-passaddhi ca pîtupekkhâ  
 Chando ca cittam viratittayañ ca  
 Naveha thânâ viriyam navattha  
 Satî samâdhi catu pañca paññâ  
 Saddhâ duthânuttama-satta-timsa  
 Dhammânâ eso pavaro vibhâgo  
 Sabbe lokuttare honti nava samkappa-pîtiyo  
 Lokye pi yathâyogam chabbisuddhi pavattiyam

8 Sabba-samgahe pañca khandhâ rūpa-kkhandho vedanâ-kkhandho saññâ-kkhandho samkhâra-kkhandho viññâna-kkhandho, pañc' upâdâna-kkhandâ rūpupâdâna-kkhandho

<sup>1</sup> S samâdhi catu, R samâdhicatu

vedanupādāna-kkhandho saññupādāna-kkhandho samklārupa-  
dana-kkhandho viññānupadanakkhandho, dvauas avatāna  
cakkhāyatanaṃ sotavātanam <sup>2</sup> a' viññāna jivhāyatanaṃ  
kāyāyatanaṃ manāyatanaṃ rūpavātanam saiddhāyatanaṃ  
gandhāyatanaṃ rasāyatanaṃ potṭhabbavātanam dhammava-  
tanam, attilāsa dhātuyo cakkhu-dhātu sota-dhātu ghana-  
dhātu jivhā-dhātu kāya-dhātu rūpa-dhātu sīda-dhātu  
gandha-dhātu rasa-dhātu potṭhabba-dhātu cakkhu-viññāna-  
dhātu sota-viññāna-dhātu ghana-viññāna-dhātu jivha-viññā-  
na-dhātu kāya-viññāna-dhātu mano-dhātu mano-viññāna-  
dhātu dhamma-dhātu, cattāri ārya-saccāni dukkham ārya-  
saccam dukkha-samudayo ārya-saccam dukkha-nirodho  
ārya-saccam dukkha-mucca-<sup>1</sup>gāmiya patipada ārya-saccam  
Ettha pana cetasika-sukhuma-rūpa-nibbāna-vasena ekāra-  
sattati dhammā dhammāyatana-dhamma-dhātā ti s'ma' na  
gacchanti, manāyatanaṃ eva satta-viññāna-dhātu-vasena  
bhijjati

- 9 Rupañ ca vedanā saññā sesa-cetasikā tathā  
Viññānam itī pañcete pañcakkhandhā ti bhasitā  
Pañcupādānakkhandhā ti tathā tebhūmakā matā  
Bhedābhāvena nibbānam khandhāni vāgāni s'vācāni  
Dvārālabhāna-bhedena bhavanti' āyatanaṃ ca  
Dvārālabha-<sup>1</sup>cuppanna-pavattayana dhātuvo  
Dukkham tebhūmakam vattam tanha-samudayo bhava  
Nirodho nāma nibbānam maggo lokuttaro mato  
Magga-vuttā phalā <sup>1</sup> ceva catu-sacca-vimissatā <sup>2</sup>  
Iti pañca pabbhedena pavutto sabba-saṃgaho

Iti abhidhammattha-saṃgahe samucca-saṃgaha-  
vibhāgo nāma sattamo pañchedo.

<sup>1</sup> S bala

<sup>2</sup> S vimissita

## VIII PACCAYA-SANGAHA-VIBHAGA

1 Yesam samkhata-dhammānam ye dhammā paccayā yathā  
Tam vibhāgam iḥedāni pavakkhāmi yathāraham

2 Paticca-samuppāda-nayo patthāna-nayo ceti paccaya-samgaho duvidho vedītabbo Tattha tabbhāvabhāvi bhāva-kāra-mattopalakkhito paticca-samuppāda-nayo, patthāna-nayo pana āhacca-paccaya-tthitīm ārabha pavuccati, ubhayam pana vomissitvā papañcanti ācariyā Tattha avijjā-paccayā samkhārā samkhāra-paccayā viññānam viññāna-paccayā nāma-rūpam nāma-rūpa-paccayā salāyatanam phasso phassa-paccayā vedanā vedanā-paccayā tanhā tanhā-paccayā upādānam upādāna-paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-maraṇam<sup>1</sup> soka-parideva-dukkha-domanassupāyāsā sambhavanti Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti ayam ettha paticca-samuppāda-nayo

3 Tattha tayo addhā dvādasamgāni vīsatakkārā ti-sandhi catu-samkhepā tīni vattāni dve mūlāni ca vedītabbāni Katham? avijjā samkhārā atīto addhā jāti-jarā-maraṇam anāgato addhā majjhe attha paccuppanno addhā ti tayo addhā Avijjā samkhārā viññānam nāma-rupam salāyatanam phasso vedanā tanhā upādānam bhavo jāti jarā-maraṇam ti dvādas' anagāni Sokādi-vacanam pan' ettha nissandaphala-māssanam, avijjā-samkhāra-ggahanena panettha tanhupādāna-bhavā pi gahitā bhavanti Tathā tanhupādāna-bhava-ggahanena ca avijjā-samkhārā-jāti-jarā-maraṇa-ggahanena ca viññānādi-phala-pañcakam eva gahitan ti katvā —

4 Atīte hetavo pañca idāni phala-pañcakam  
Idāni hetavo pañca āyatim phala-pañcakan ti

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<sup>1</sup> S jarāraṇam, R jayāmaṇam

5 Visatākārā ti-sandhi catu-samkhepa ca bhavanti  
 Avijjā tanhupāḍāna ca kilesa-vattim kamma-bhava-sam-  
 khāto bhavetakadeso samkhāra ca kamma-vattim, upapatti-  
 bhava-samkhāto bhavetakadeso avasesa ca vipāka-vattim ti tmi  
 vattāni, avijjā-tanhā-vasena dve mulāni ca vedatābbāni

6 Tesam eva ca mūlām nuodhena nuujjhāti  
 Jarā-maranam uñchāya<sup>1</sup> pibhāna n abhinhaso  
 Āsavanam samuppādā avijjā ca pavattati  
 Vattam ābndham icevām tebhamāka anālikam  
 Paticca-samuppādo ti patthapesi mūlānani

7 Hetu - paccavo ārammana - paccavo adāpari - paccavo  
 anantara - paccavo samanantara - paccavo saha-jāta - paccavo  
 aññamañña - paccavo nissava - paccavo upanisava - paccavo  
 purejāta - paccavo pacchajāta - paccavo āsevana - paccavo kamma-  
 paccavo vipāka - paccavo ahāra - paccavo indriya - paccavo jhāna -  
 paccavo magga - paccavo sampayutta - paccavo vippayutta -  
 paccavo atthi - paccavo natthi - paccavo vigati - paccavo avigata -  
 paccavo ti ayam ettha pattānāni nayo

8 Chadhā nāman tu nāmassa pañcadhā nāma-rūpinam  
 Ekadhā puna rūpassa rūpam nāmassa e' ekadhā  
 Paññatti-nāma-rūpāni nāmassa duvidhā dvayam  
 Dvayassa navadhā ceti chabbidhā paccayā Katham<sup>2</sup>

9 Anantara-nū uddhā citta-cetasikā dhamma paccuppannā-  
 nam<sup>2</sup> citta-cetasikānam dhammānam anantara-samanantara-  
 natthi-vigata-vasena, purimāni javanāni pacchimānam java-  
 nānam āsevana-vasena ca, saha-jātā citta-cetasikā dhammā  
 aññamaññam sampayutta-vaseneti ca chadha nāmam nāmassa  
 paccayo hoti Hetu-jhānamga-maggamgāni saha-jātānam  
 nāma-rūpānam hetādi-vasena, saha-jātā cetanā saha-jātānam  
 nāma-rūpānam, nānā-khanikā cetanā kammabhūtibhattānam  
 nāma-rūpānam kamma-vasena, vipāka-kkhandā aññamaññam  
 saha-jātānam rūpānam vipāka-vaseneti ca pañcadhā nāmam  
 nāma-rūpānam paccayo hoti Pacchajāta citta-cetasika  
 dhammā purejātassa imassa kāyassa pacchajātā-vaseneti

<sup>1</sup> S uccāya    <sup>2</sup> R pathuppannānam



10 Adhipati - i j' - - - - - nissay - âhâr - indriya  
vippayutta-adhi-avigata-vaseneti yathâraham navadhâ nâma-  
rûpâni nâma-rûpânam paccayâ bhavanti Tattha garu-katam  
âlambanam âlambanâdhipati-vasena nâmanam saha-jâtâdhi-  
pati catubbidho pi saha-jâta-vasena saha-jâtânam nâma-rûpâ-  
nam ti ca duvidho hoti adhipati - paccayo Citta-cetasikâ  
dhammâ aññamaññam saha-jâta-rûpânañ ca mahâbhûtâ  
aññamaññam upâdâ-rûpânañ ca patisandhi-kkhane vatthu-  
vipâkâ aññamaññam ti ca tividho hoti saha-jâta-paccayo  
Citta-cetasikâ dhammâ aññamaññam mahâbhûtâ añña-  
maññam patisandhi-kkhane vatthu-vipâkâ aññamaññam ti  
ca tividho hoti aññamañña-paccayo Citta-cetasikâ dhammâ  
aññamaññam saha-jâta-rûpânañ ca mahâbhûtâ aññamaññam  
upâdâ-rûpânañ ca cha vattthûni sattannam viññâna-dhâtûnam  
ti ca tividho hoti nissaya-paccayo Kabalimkâro âhâro imassa  
kâyassa, arûpino âhârâ saha-jâtânam nâma-rûpânam ti ca  
duvidho hoti âhâra-paccayo Pañca pasâdâ pañcannam viññâ-  
nânam, i upajjâtindriyam upâdinna-rûpânam, arûpino indriyâ  
saha-jâtânam nâma-rûpânam ti ca tividho hoti indriya-paccayo  
Okkanti-kkhane vatthu-vipâkânam, citta-cetasikâ dhammâ  
saha-jâta-rûpânam saha-jâta-vasena, pacchâjâtâ citta-cetasikâ  
dhammâ purijâtassa imassa kâyassa , ^ ^ ^  
chavattthûni pavattiyam sattannam viññâna-dhâtûnam pure-  
jâta-vaseneti ca tividho hoti vippayutta-paccayo

- 11 Sahajātam purejātam piec' i tātā ca sabbattha  
Kabalamkāro ānāro rūpa-jīvitam iccayam

12 Pañcavidho hoti atthi-paccayo avyāta-paccayo ca  
Ālambanūpanissaya-kamma'tthi-paccayo ca sabbesu paccayā  
samodhānam gacchanti Sahajāta-rūpin ti pare'ttha sabbattha  
pi pavatte citta-samutthanānam pi sandhīyam katattā rūpa-  
nañ ca vasena duvidham hoti ti veditabbam

- 13 Iti tekālikā dhammā kālamutā ca sambhava  
Ajjhatañ ca bahiddhā ca samklāta-samklāta tattha  
Paññatti-nāma-rūpanam vasena tividha tattha,  
Paccayā nāma patthāne catuvisati sabbattha

14 Tattha rūpa-dhammā rūpa-kkhandho vi, citta-ce-  
tasika-samkhātā cattāro arūpino-kkhandhā nūbanāñ ceti  
pañca vidham pi arūpan ti ca nāman ti ca pavuccati. Eto  
avasesā paññatti pana paññāpivattā paññatti-paññāpanato  
paññattī ti ca duvidhā hoti Katham? Tam tam bhūta-  
viparināmākāram upādāya tatthā tatthā paññatta bhūmi-  
pabbatādikā, sambhāra-sannivesākāram upādāya geha-  
ratha-sakatādikā, khandha-pañcakam upādāya purisa-  
puggalādikā candāvattanādikam upādāya disākalādikā,  
ca upādāya kūpa-guhādika, tam tam  
bhūta-nimittam bhāvanā-visesañ ca upādāya kasina-nimitta-  
dikā ceti, evamādi-pabbhedā pana paramatthato avijjamanā pi  
atthacchâyākārena cittuppadānam ālambana-bhūta tam tam  
upādāya upanidhāya kāraṇam katvā tatthā tatthā parikappiya-  
mānā samkhāyati samāññāyati vohariyati paññāpivattīti pañ-  
ñattī ti pavuccati Ayam paññatti paññāpiyattā piññatti  
nāma Paññāpanato paññatti pana nāma-nāma-kammādinā  
nāmena paṇḍipitā Sāvijjāmanā avijjamana-pañ-  
ñatti vijjamānena avijjamāna-paññatti avijjamānena vijja-  
māna-paññatti vijjamānena vijjamāna-paññatti avijjamānena  
avijjamāna-paññatti ceti chabbidhā hoti Tattha yadā pana  
paramatthato vijjamānam rūpa-vedanādīm etāya paññāpentī  
tadāyam vijjamāna-paññattī ti, yadā pana paramatthato  
avijjamānam bhūmi-pabbatādīm etāya paññāpentī tadāyam  
avijjamāna-paññattī ti pavuccati, ubhinnam pana vomissaka-

vasena sesâ yathâkkamam chalâbhîñña<sup>1</sup> itthi-saddo cakkhu-  
viññânam râja-putto ti ca veditabbâ

15 Vacîghosânusârena sikkhîñña<sup>1</sup> y  
Pavattânantaruppannamanodvârassa gocarâ  
Atthâyassânusârena viññâyanti tato param  
Sâyam paññatti viññeya<sup>2</sup> lokasamketanimmîtâ

Iti abhidhammattha-sangahe paccaya-samgaha-vibhâgo nâma  
atthamo paricchedo

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<sup>1</sup> R S abhiñño

<sup>2</sup> R viññevyâ

## IX KAMMATTHĀNA-SANGAHA-VIBHĀGA

- 1 Samathavipassananam<sup>1</sup> bhavananam ito peram  
Kammatthanam pavakkhami duvidham pi vatakkhamam

2 Tattha samatha-samgahe teva dasa kasināni dāsa-saṅkhāni<sup>2</sup> dasa anussatiyo catasso appamaññāyo eke saṅkhāni<sup>3</sup> ekam vavatthānam cattāro āruppā ceti sattavādhena samatāni kammanīyāni samasamgahe, rāga-caritā dosa-caritā moha-caritā saddhā-caritā buddhi-caritā vitakka-caritā ceti enabbuddhena catasso-samgahe, parikamma-bhāvana upacāra-bhāvanā appana-bhāvanā ceti tisso bhāvanā, parikamma-nimittam<sup>4</sup> ādāyāni<sup>5</sup> pīṭha-bhāga-nimittam ceti tiri nimittāni ca veditabbāni. Kathamā pathavi-kasinam āpo-kasinam tejo-kasinam vayo-kasinam nīla-kasinam pīṭa-kasinam lohita-kasinam odata-kasinam ākāsa-kasinam āloka-kasinam ceti imāni dasa-kasināni nama Uddhumātakam vinīlakam vipubbakam vicchiddakam vikkhāyitakam<sup>6</sup> vikkhittakam hatavikkittakam<sup>7</sup> lohitakam pulavakam<sup>8</sup> atthikañ ceti ime dasa asubhā nāma. Buddhānussatī dhammānussatī samghānussatī silānussatī cāgānussatī devatānussatī upasamānussatī maraṇānussatī kāvagatā satī ānāpānassatī ceti imā dasa anussatiyo nāma. Metta karuṇa muditā upekkhā ceti imā catasso appamaññāyo nāma, brahmavāharaṇāni ca pavuccatī. Āhāre patikkūla-saṅkhā eka saṅkhā nāma. Catu-dhātu-vavatthānam ekam vavatthānam nāma. Ākāsa-nañcāyatanādayo cattāro āruppā nāma. Iti sabbūtha pi samatha-niddese cattālisa kammatthānāni bhavanti. Caritāsa pana dasa asubhā kāvagatā satī samkhātā kotthāsa-bhāvana ca rāgacaritassa sappāyā, catasso appamaññāyo nīladum ca cattāri kasināni dosacaritassa, ānāpanam moha-caritassa

<sup>1</sup> R samathavipassanānam

<sup>3</sup> S hana°.

<sup>2</sup> S vikkhavinīyam

<sup>4</sup> R pulavakam

vitakka-caritassa ca, buddhânussati-âdayo cha saddhâ-caritassa, marana<sup>1</sup>-vupasamâ-saññâ-vavatthânâni buddhi-caritassa, sesâni pana sabbâni pi kammattthânâni sabbesam pi sappâvâni, tatthâpi kasinesu puthulam moha-caritassa, khuddakam vitakka-caritass'eva

Ayam ettha - , , ^ , - b' . . .

3 Bhâvanâsu pana sabbatthâpi parikamma-bhâvanâ labbhat'eva Buddhânussati-âdisu atthasu saññâ-vavatthânesu cāti dasasu kammattthânesu upacāra-bhâvanâ va sampajjati, natthi appanâ Sesesu pana sama-timsa kammattthânesu appanâ-bhâvanâ pi - . . . , Tattha pi dasa kasinâni ânâpânan' ca pañcaka-jjhânikâ, dasa asubhâ kâṇḍagatâ satī ca pathama-jjhânikâ, mettādayo tayo catuttha-jjhânikâ, upekkhâ pañcama-jjhânikâ ti<sup>2</sup> chabbīsati rūpāvacara-jhânikâni kammattthânâni, cattāro pana āruppā āruppa-jhânikâ

Ayam ettha bhâvanâ-bhedo

4 Nimittesu pana parikamma-nimittam uggaha-nimittāni ca sabbatthâpi yathāhiham pariyāyena labbhant'eva Patibhāga-nimittam pana kasināsubha-kotthāsa-ânâpānesveva labbhati Tattha hi patibhāga-nimittam ārabba upacārasamādhī appanā-samādhī ca pavattanti Katham<sup>3</sup> ādikammikassa hi pathavi-mandalādisu nimittam ugganhantassa tamāmbanam parikamma-nimittan ti pavuccati, sâ ca bhâvanâ parikamma<sup>3</sup>-bhâvanâ nâma Yadâ pana tam nimittam cittaena samuggahitam hoti, cakkhunâ passantass'<sup>4</sup> eva manodvārassa âpātham āgatam, tadâ tam eva<sup>5</sup> āmbanam uggaha-nimittam nâma, sâ ca bhâvanâ samādhīyati Tathâ samāhitassa pan'etassa tato param tasmim uggaha-nimitte parikamma-samādhinâ bhâvanam anuyuñjantassa yadâ tappa-tibhāgam vatthu-dhamma-vimuccitam paññatti-samkhâtam bhâvanāmayam āmbanam citte sannissinnam<sup>6</sup> samappitam hoti, tadâ tam patibhāga-nimittam samuppannan ti pavuccati Tato patthāya patibandha-vippahinâ kāmāvacara-samādhī-samkhâtâ upacāra-bhâvanâ nipphannâ nâma hoti Tato param tam eva patibhāga-nimittam upacāra-samādhinâ

<sup>1</sup> R maranâ    <sup>2</sup> S m    <sup>3</sup> R parisamma    <sup>4</sup> S passattass'    <sup>5</sup> S evam  
<sup>6</sup> S santissinnam, R sannissannam

samāsevantassa rūpāvacara-pathama-jjhānam appeti Taro param tam eva pathama-jjhānam āvajjānam samāpajjānam adhitthānam vutthānam paccavekkhāna ceti imāni pañcālā vasitāhi vasibhūtam katvā vitakkakāma olālikamgām pañcānāya vicārādī<sup>1</sup>-sukāda<sup>2</sup> padahato vitakkakamam dutiya-jjhānādayo yathāraham appeti Iccavam pathavikasīnādisu dvāvīsa kammatthānesu paribhagī-nimittam uplabbhanti, avasesesu pana appamañña sitta paññattiyam pavattanti Ākāsa-vajjita-kasīnesu pañcāyamkāñci kasīnam ugghātetvā laddham akasam ananta-vasena parikammam karontassa pathamārūppam appeti Tam eva pathamārūppavaiññānam ananta-vasena parikammam karontassa dutiyārūppam appeti Tam eva parikammam karontassa tatiyārūppam appeti Tatiyārūppam santam etam parikammam karontassa catutthārūppam appeti Avasesesu cī dasasu kammatthānesu buddha-guṇadikam ālambanam ārabha parikammam katvā tasmim nimitte sādhuṇam ugghāhite tatth' eva parikammam ca samādhīyati, upācāro ca sampajjati Abhiññā-vasena pavattamānam pana rūpāvacara-pañcama-jjhānam abhiññā-pādaka-pañcama-jjhānā vutthāhitvā adhittheyyādikam āvajjetvā parikammam karontassa rūpādīsū ālambānesu yathāraham appeti Abhiñña ca nama

5. Iddhi-vidhā<sup>2</sup> dibba-sotam para-citta-vijānanā  
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā

Ayam ettha gocara-bhedo nitthito ca samatha-kammatthāna-nayo

6 Vipassanā-kammatthāne pana sila-visuddhi citta-visuddhi ditthi-visuddhi kamkhāvitarana-visuddhi maggā-magga-nāna-dassana-visuddhi patipadā-nāna-dassana-visuddhi nāna-dassana-visuddhi ceti satta-vidhena visuddhi-samgaho Anicca-lakkhanam dukkha-lakkhanam anatta-lakkhanāñ ceti tīni-lakkhanāni, aniccānupassanā dukkhānupassana anattānupassanā ceti tisso anupassanā, sammāsana-nānam udayabbaya-

<sup>1</sup> S vicārādī<sup>2</sup>

<sup>2</sup> R S vidhānam



gottam abhibhavāntam ariya-gottam abhisambhontāñ ca pavattati Tassānantaram eva maggo dukkha-saccam pajānanto samudaya-saccam pajāhanto nirodha-saccam sacchikaronto magga-saccam bhāvana-vasena appana-vithim otarati Tato param dve tīni phala-cittāni pavattitva bhāvetvā-<sup>1</sup> it<sup>2</sup> va hoti, puna bhavamgam vocchinditva paccavekkhana-nānāni pavattanti

- 9 Maggam phalañ ca nibbānam paccavekkhati pandito  
Hīne kilese<sup>1</sup> sese ca paccavekkhati va navā  
Chabbisuddhi kamen' evam blāvetabbo catubbadho  
Nāna-dassana-vissuddhi nāma maggo pavuccati

Ayam ettha visuddhi-bhedo

10 Tattha anattānupassanā attābhinivesam muñcanti suññatānupassanā nāma vimokkhamukham hoti, aniccānupassanā vipallāsa-nimittam muñcanti ananittānupassanā nāma, dukkhānupassanā tanhā-panidhūm muñcanti appanahitānupassanā nāma Tasmā yadi vuttūna-gāminī vipassana anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccato vipassati animitto vimokkho nāma, yadi dukkhatato vipassati appanahito vimokkho namāti maggo vipassanā-gamana-vasena tīni nāmāni labhati Tathā phalañ ca<sup>3</sup> magga-vithiyam Phala-samāpatti-vithiyam pana yathā-vutta-nayena vipassantānam yathā sakam phalam uppajjamānam pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati Ālambana-vasena pana sarasa-vasena ca nāma-ttāyam sabbattha sabbesam pi samam eva ca

Ayam ettha vimokkha-bhedo

11 Ettha pana sotāpatti-maggam bhāvetvā ditthi-vicikicchā-pahānena pahināpāva-gāminīno sattakkhattu paramo sotāpanno nāma hoti Sakadāgāmi-maggam bhāvetvā rāga-dosa-mohānam tanukarattā sakadāgāmi nāma hoti, sakid eva imam lokam āgantvā. Anāgāmi-maggam bhāvetvā kāma-rāga-vyāpāra-anānavaśesa-pahānena<sup>4</sup> āgāmi nāma hoti, anāgantvā itthattam Arahatta-maggam bhāvetvā anavasesa-

<sup>1</sup> S kilesa



kilesa-pahānena arahā nāma hoti, khināsavo loke agga-dakkhineyyo

Ayam ettha puggala-bhedo

12 Phala-samâpattiyo pan' ettha sabbesam pi yathâ-saka-phala-vasena sâdhāranâ va Nirodha-samâpatti samâpajjanam pana anâgāmīnañ ceva arahantānañ ca labbhati. Tattha yathâkkamam pathama-jjhânâdi-mahaggata-samâpattim samâpajjitvâ vutthâya, tattha-gate samkhâra-dhamme tattha tattheva vipassanto yâva âkīṇcaññâyatanam gantvâ, tato param . . . pubbakīccam katvâ nevasaṇṇānâsaṇṇâyatanam samâpajjati, tassa dvinnam appanâ-javanânam parato vocchindati citta-santati. Tato nirodha-samâpanno nāma hoti. Vutthāna-kāle pana anâgāmīno anâgāmiphala-cittam arahato arahatta-phala-cittam ekavāram eva pavattitvâ bhavamga-pāto hoti, tato param paccavekkhanam pavattati

Ayam ettha samâpatti-bhedo <sup>1</sup>

13 Bhâvetabbam pan' icevā bhâvanâ-dīpāyaṃ uttamam  
Patipattirasassādam patthayantena sāsane

Iti abhidhammattha-sangahe kammathâna-sangaha-vibhâgo  
nāma navamo paricchedo

Abhidhammattha-sangaham nitthitam.

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<sup>1</sup> S ends here

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# THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE

ATAPUTTU MUDALIYAR OF GALLE AND MUDALIYAR OF THE BOYEN KOTTE

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Theria who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Kelani Tissa.

Reference to the story is made in the Mahāwansa, the Rasawāhinī, and the Sinhalese work, the Saddhammā-lankāre, which is a compilation from the Rasawāhinī. The incident happened in the reign of King Kelani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the Mahāwansa. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and then bodies cast into the sea

Kalyāṇiyan narindo hi Tisso nāmāti khattiyo  
 tassa kanitthako  
 Bhīto tato palāyitwā Ayya-Uttiya nāmako  
 Aññattha vasi So deso tena tan-nāmako ahū  
 Datwā rahassa-lekham so bhikkhu-vesa-dharam naram  
 Pahesi deviya Gantvā rāja-dvāre thito tu so  
 Rāja-gehe arahatā bhuñjamānena sabbadā  
 Aññāyamāno therena rañño gharam upāgami  
 Therena saddhim bhuñjitvā rañño saha winiggame  
 Pātesi bhūmiyam lekham | k'k' rājā deviya  
 Saddena tena rājā tam niwattitwā wilokayam  
 Nātwāna lekha-sāndesam kuddho therassa dummati  
 Theram tam purisam tañ ca mārāpetwāna kodhasā  
 Samuddasmin khipāpesi

“Tissa, a sovereign of the Kshatriya caste at Kelaniya, was wroth at the criminal intercourse that his consort had (with his younger brother) His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea ”

The Rasawāhinī is a work containing stories in easy Pālī Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the *Sūlaṅk* Sangarāwa, viz. A.D. 1320-1347, for the author claims that work also as a production of his (see J. Alwis' SS pp. cxxx and cclxxx). The author of the last-mentioned book was Wedeha, and the *Rasawāhinī* is considered to be a revision by Wedeha of an old Pāli translation of an original work by Ratthapāla Thera, of the Tanguttawanka Pūwena, at the Mahāwihāra in Anurādhapura, as the following lines will show —

Mahāwihāre T gūṭa wāṇi pūwena wāṇi,  
Ratthāpālo ti nāmena sīlācāraya ākaro  
Hitāya paṇwattesi paṇanam pāṭibhāṭitā  
Punaruttādīdosehi tam āsi sabbam ākalam  
Anākulam karissāmi tam sanātha sanāṭitā

“(The *Rasawāhinī*) was translated into the Pāli by the “Sthawira Ratthapāla—a mine of piety and other virtues “who lived in the Tanguttawanka Pūwena of the Mahā- “wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct- “ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions —

Samattānantarāyena yathāvam Rasawāhinī  
Tathā sijjhantu samkappā jantūnam sādhu sammatā  
Dhammāmatarasam loke wahantī Rasawāhinī  
Pañcawassasahassāni pavattatu aninditā  
Dwattinsa bhānawārehi nitthitā Rasawāhinī  
Karotu sabbasattānam icchantam sabbadā subham

Kālimgawhamahāthero yassopajjhāvatam gato  
Mamgalawho mahāthero baddhasīmāpatī yati  
Yassa ācariyo wāsi sabbasatthawissādo  
Āiaññāyatanānando mahāthero mahāgani  
Garuttam āgato yassa satthasāgarapārugu  
Yo wippagāma-wamsakakctubhūto tisīhale

Yo 'kā sīhala-bhāsāya sīhalam saddalakkhanam  
 Yo ca Samantakūtassa wannanam wannaye subham  
 Tena Wedeha-therena katāyam Rasawāhinī

Yam puññan pasutam hoti thomentena jinam mayā  
 Tena puññena lokoyam sukhī hotu averiko  
 Pārentu devatā lokam sammā devo pavassatu  
 Pālayantu mahīpālā dhammena sakalam pajam  
 Pañcawassasahassāni dīppatu jinasāsanam  
 Watthuttayassa me niccam jayassu jayamangalam

“Let the good wishes of the people be furthered in the same way as this Rasawāhinī has been concluded without any hindrance May this Rasawāhinī flourish for five thousand years without reproach, wafting the nectar essence of the Law

“May the Rasawāhinī, which has been finished with thirty-two Bānawārias, always be productive of all good wished for by the people This Rasawāhinī was composed by Wedeha Sthawira, the author of the beautiful Samantakūta Wānana, and the Singhalese Grammar, and who of the Brahman sect was a banner to the three divisions of (the Island) Sīhalā,<sup>1</sup> and whose tutor<sup>2</sup> was Ānanda Mahā Sthawira of the forest hermitage, the great leader of a chapter of priests, and who had crossed the ocean of science, the Mahā Sthawira Mangala, skilled in all learning, and the principal boundary supervisor,<sup>3</sup> and the Mahā Sthawira Kālinga

<sup>1</sup> The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Parādukkabhaya

<sup>2</sup> Acariya—there are four Acariyas —

1 Pabbajjācariya—the tutor who robes

2 Nissācariya—the tutor under whose refuge the pupil places himself

3 Dhammācariya—the tutor who educates

4 Kimmācariya—the tutor who examines the pupil at the ordination ceremony

<sup>3</sup> Baddhasimāpati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Upasātha Sālās,’ halls in which the priests confessed

"May all the inhabitants of the world live in happiness  
"and harmony through the merits that have accrued to One  
"who has praised Jina the Lord Buddha."

"May the gods protect the world, and the Sovereigns  
"their subjects with equity. May a rain in due time. May  
"the kingdom of the Vanquisher shine to 500 years, and  
"may victory and luck ever crown the three gems."

We have digressed and quoted at length from the *Rasi-wāhinī*, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the *Kākawannatissātaṭṭhāna* —

"*Sīhala-dīpe Kalyāṇiyā-Tisso Lānaṇā Tissaṇa* —  
Tassa Uttiyo nāma kamittho upādāyāsi. So Kālā-  
yaththerassa santike sippaṇṇa sikkhā, tato so pūjāya  
sivā saddhim viissādan akāsi. Rājā taṇhātīti gāthāya  
amacce ānāpesi. Uttiyo tū ātvā bhāṇo pādāyāsi. Rājā  
wasanto ekasmin divase devum santvā pinnam lakkhivā ek  
daharam bhikkhu-wesan gabhāpetvā idan rakkassena devvā  
dehīti pannan adāsi. Tadā Kālāyāsi o maccam rāja-  
gahe paṇibhūṇjati. Dūto gantvā rājadvāre thāro therena  
saddhim rāja-geham agamāsi. Thero tena rājā dūto  
ayan ti sannam akāsi. Rājā-pūrisā pi therassa antevāsiko  
ayan ti cintesun. Atha rājā ca rāja-mahesikā ca te sikkhac-  
ca paṇivisitvā vanditvā pakkamimsu. Tato so dūto ten lekhan  
deviā pakkhāpetvā bhūmiyam pātesi, rājā tassa sakkhā  
sutvā nivattitvā olokento therassa lekhanā-sanānan lekhan  
disvā nissansayan therena kata-kamman ti māññamano  
kujjhivā, etan tela-katāhe khippāti ānāpesi. Atha rāja-  
pūrisā tela-katāham uddhanam āropetvā idhanam adho ka-  
vā tele kathite theran tattha nesun. Thero tasmin khane vi-  
passanam vaddhetvā arahattam patvā katāham abhinayha-  
nisiḍḍiṇḍanila-manī-tale rājā-hanō viya. Tathāpadhampatam  
unhan lomakūpassa unhan kātun nasakkhi. Tattha māsano  
dhamma-gāthānam sata-ppamānam katvā kassa pāpass' avam  
vipāko ti atitā olokento, atīte attano gāthā dāsa k  
pakkathite khāsmim pakkhittam ekam makkhikam disvā



ayam anivattiya dhammo ti cintetvā tattha nissinno va paṇimbbāyī”

“In the Island of Sihalā King Kelamī Tissa reigned as king, and a younger brother of his of the name of Uttiya was sub-king. He was educated under the Thera of Kelaniya, he was friendly with the queen. The king, coming to know of it, commanded the ministers to arrest him, Uttiya the sub-king, hearing of it, fled through fear, and lived in a different quarter. One day he wrote a letter to the queen, and getting a young man to robe himself as a priest, ordered him to deliver it to the queen secretly. The Thera of Kelaniya went and had his meals at the palace daily, the messenger in the disguise of a priest went and stayed at the entrance to the palace, and accompanied the Thera inside, the Thera took him to be a favourite of the palace, and the attendants of the palace mistook him for a pupil of the Thera. Thereafter the king and queen having attended at the meal bowed and took their leave, the messenger dropped the letter on the ground to be seen by the queen, the king, hearing of the sound of the letter dropping on the ground, stopped, and looking at it, and discovering the handwriting to be similar to that of the Thera, thought to a certainty that it must be a production of the Thera, and being enaged, ordered him to be cast into a caldron of heated oil. Thereafter the attendants placed a caldron of oil on the hearth, and when the oil was at boiling heat, hurled the Thera into it. The Thera at that instant attained ‘vidassana’ (spiritual life), and becoming an arahat, rose up in the caldron and remained (unhurt) like a royal hansa in an emerald vase, and in that position, reciting a hundred stanzas, looked into the past to ascertain what sin this was the result of, and found that once on a time when he was a shepherd, he cast a fly into boiling milk, and that this was the recompense of that act. He then expired. Then the king, who caused the death of the Thera and the disguised messenger, had their bodies cast into the sea.”

The story in the Saddhammāṅkārā, composed in A.D.



- 5 Tejōbalena mahatā ratanattayassa  
 Lokattayam samadhigacchatu yena mokkham  
 Rakkhā na c'atthi ca samā ratanattayassa  
 Tasmā sadā bhajatha tam ratanattayam bho

## MARANĀNUSSATI

- 6 Lankissaro parahitekarato nirāso  
 Rattim-pi jāgarato karunādhivāso  
 Lokam vibodhayatu lokahitāya kāmam  
 Dhammam samācaratha jāgarikānuyuttā
- 7 Sattopakāranīratā kusale sahāyā  
 Bho dullabhā bhuvī narā, vīgatappamādā  
 Lankādhīpam gunadhanam kusale sahāyam  
 Āgama sañcaratha dhammam alam pamādam
- 8 Dhammo tilokasarano paramo rasānam  
 Dhammo mahaggharatano ratanesu loke  
 Dhammo have tibhavadukkhavināsaheṭu  
 Dhammam samācaratha jāgarikānuyuttā
- 9 Niddam vinodayatha  
 Dukkham aniccam api ceha anattatañ ca  
 Dehe ratim jahatha  
 Dhammam samācaratha jāgarikānuyuttā
- 10 Okāsam ajja mama n'atthi suve karissam  
 Dhammam itihalasatā  
 Nālam tiyaddhusu tathā bhuvanattaye ca  
 Kāmam na c'atthi manujo maranā pamutto.
- 11 Khitto yathā nabhasi kenacīd eva leddu  
 Bhūmim samāpatati bhūratayā khanena  
 Jātattam eva khalu kāraṇam ekam eva  
 Lokam sadā nanu dhuvam maranāya gantum.

- 12 Kāmam naṇassa patato gñimuddhanāto  
Majjhe na kiñci bhayaṇissaranāya hetu  
Kāmam vajanti maranam tibhavesu sattā  
Bhoge ratim pajahatūpi ca jīvite ca
- 13 Kāmam patanti mahiyā khalu vassadhārā  
Viṇṇullatāvitatameghamukhā pamuttā  
Evam narā maranabhīmapapātamajjhe  
Kāmam patanti na hi koci bhavesu nicco
- 14 Velātate patutarorutarangamālā  
Nāsam vajanti satatam sahlālayassa  
Nāsam tathā samupavanti narāmarāṇam  
Pānāni dārunatare maranodadhimihi
- 15 Ruddho pi so rathavarassa ca tathā pi  
Yodhehi cāpi sabalehi ca sāyudhehi  
Lokam vivañciya sadā maranūsabho so  
Kāmam nihanti bhuvanattayasālīsandam
- 16 Bho mārutena mahatā vihato padīpo  
Khīppam vināsamukham eti mahappabho pi  
Loke tathā maranacandasamīranena  
Khīppam vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipungavā ca  
Sūtiāpure ṇanamukhe viṇṇullatāpungavā  
Te piha ca maranānuvāsaṇā  
Nāsam gatā ca maranā pamuttā.
- 18 Lakkhī ca sāgarapatā sadharādhārā ca  
Sampattiyo ca vividhā api rūpasobhā  
Sabbā ca tā api ca mittasutā ca dārā  
Ke vā pi kam anugatā maranam vajantam
- 19 Brahmā surā suraganā ca mahānubhāvā  
Gandhabbakinnaramahoragarakkhasā ca  
Te cāpare ca maranaggisikhāya sabbe  
Ante patanti salabhā iva khīnapuññā



- 28 Bhāvētha bho maranamāravivajjanāya  
 Loke sadā maranasaññam imam yatattā  
 Evam hi bhāvanaratassa narassa tassa  
 Tanhā pahiyatī sarāragatā asesā

## ANICCALAKKHANAM

- 29 Rūpam jarā piyatarāma malinīkaroti  
 Sabbam balam haratī attanī ghorarogo  
 Nānī attabhāvam  
 Bho maccu samharatī kim phalam attabhāve
- 30 Samsārasāgaramukhe vitate vipannā  
 Mā mā pamādam akarotha karotha mokkham  
 Dukkhodayan nanu pamādamayam narānam
- 31 Bhogā ca mittasutaporisabandhavā ca  
 Nānī ca jīvitasamā apī khattavattthu  
 Sabbānī tānī paralokam ito vajantam  
 Nānubbajantī kusalākusalam va loke
- 32 Bho vijjucāñcalatare bhavasāgaramhi  
 Khittā purākatamahāpavanena tena  
 Kāmam vibhijjati khanena sarīranāvā  
 Hatthe karotha paramam gunahatthasāram
- 33 Niccam vibhijjat' iha āmakabhājanam va  
 Samrakkhito pi bahudhā iha attabhāvo  
 Dhammam samācaratha saggagatippatittham  
 Dhammam sucinnam iha-m-eva phalam dadāti
- 34 Rantvā sadā piyatare divī devaijje  
 Tamhā cavanti vibudhā apī khīnapuññā  
 Sabbam sukham divī bhuvīha vijoginittam  
 Ko paññavā bhavasukhesu ratim kareyya
- 35 Buddho sasāvakaḡano jagadekanātho  
 Tārāvalīparivuto pi ca punnacando  
 Indo pi devamakutankītapādakañño  
 Ko phenapindanasamo tibhavesu jāto.

- 36 Līlāvatamsam apī yobbanarūpasobham  
 Attūpamam piṇḍajalenā ca sūpāṇāṇāṃ  
 Disvā ca vijjucapalam kurute pamādam  
 Bho mohamohitajano bhavarāgaratto
- 37 Putto pitā bhavati mātu patiha putto  
 Nāī kadāci jananī ca pitā ca putto  
 Evam sadā viparivattati jīvaloko  
 Cित्ते sadātīcapale khalu jātirange
- 38 Rantvā pure vividhaphullalatākulehī  
 Devā pi Nandanavane surasundarīhī  
 Te ve kadā vitatakantakasankatesu  
 Bho kotisimbaliṇanesu phusanti dukkham
- 39 Bhutvā sudhannam apī kañcanabhājanesu  
 Sagge pure suravarā paramiddhipattā  
 Te cāpi pajjalitalohagulam gilanti  
 Kāmam kadāci narakālayavāsabhūtā
- 40 Bhutvā naṇissaravarā ca mahim asesam  
 Devādhīpā ca divi dibbasukham surammam  
 Vāsam kadāci khurasañcitabhūtalesu  
 Ke vā divi divi divi divi divi
- 41 Devanganālālita-bhinnatarangamāle  
 Gange mahissarajatāmakuṭāṇuyāte  
 Rantvā pure suravarā pamadāsahāyā  
 Te cāpi divi divi divi divi divi
- 42 Phullāni pallavalatāphalasankulāni  
 Rammāni candanavanāni manoramāni  
 Dibbaccharālālitapunnadarīmukhāni  
 Kelāsamerusikharāni ca yanti nāsam
- 43 Dolānalānilatarangasamā hī bhogā  
 Vijjupabhātīcapalāni ca jīvītāni  
 Māyāmarīcījalasomasamam sarīram  
 Ko jīvite ca vibhave ca kareyya rāgam

## DUKKHA-LAKKHANAM

- 44 Kim dukkham atthi na bhavesu ca dāṇunesu  
 Satto pi tassa viridhassa na bhājano ko  
 Jāto yathā maranarogajarābhībhūto  
 Ko sajjano bhavaratim piḥayeyy' abālo
- 45 Ko vā pi pajjalitalohagulam gahetum  
 Sakko kathañciḍ api pāṇitalena bhīmam  
 Dukkhoḍayam asucinissavanam anattam  
 Ko kāmaye 'tha khalu deham imam abālo
- 46 Loke na maccusamam atthi bhayam narānam  
 Na vjādhidukkkhasamam atthi ca kiñci dukkham  
 Evam virūpakaranam na jarāsamānam  
 Mohena bho ratim upeti tathā pi dehe
- 47 Nissārato nalanalīkadalīsamānam  
 Attānam eva parihāṇāti attaheto  
 Samposito pi kusabāya ivākataññū  
 Kāyo na yassa anugacchati kālakeṇā
- 48 Tam phenapīndasadisam vīsasūlakappam  
 - Toyānalānilamahī-uragādhivāsam  
 Jinnālayam va paṇidubbalam attabhāvam  
 Dīsvā naro katham upeti ratim sapañño
- 49 Āyukkhayam samupayāti khane khane pi  
 Anveti maccu hananāya jarāṇipānī  
 Kālam tathā na parivattati tam atītam  
 Dukkham idam nanu bhavesu vicintanīyam
- 50 Appāyukassa maranam sulabbham bhavesu  
 Dīghāyukassa ca jarā vvasanañ c' anekam  
 Evam bhavē ubhayato pi ca dukkham eva  
 Dhammam samācaratha dukkhavināsanāya
- 51 Dukkhaḡḡinā sumahatā paripīlitesu  
 Lokattayassa vasato bhavacārikesu  
 Sabbattanā sucaritassa pamāḍakālo  
 Bho bho na hoti paramam kusalam cinātha



- 52 Appam sukham jalalavo viya bho tinagge  
Dukkhan tu sabbaloke viya sabbaloke  
Sankappanā tad api hoti sabhāvato hi  
Sabbam tilokam api kevaladukkham eva
- 53 Kāyo na yassa anugacchatī kāyaheto  
Bālo anekavidham ācaratīha dukkham  
Kāyo sadā kalimalākhalilam hi loke  
Kāye rato aviratam vyasanam paretī.
- 54 Mīlālayam kalimalākaram āmagandham  
Sūlāsīsallavīsapannagarogabhūtam  
Deham vipassatha jarāmaranādhiyāsam  
Tuccham sadā vīgatasāyam imam vimindam

## ANATTALAKKHANAM

- 55 Māyāmarīcikadalīnalaphenapuñja-  
Gangātarangajalabubbulasannibhesu  
Khandhesu pañcasu chalāyatanesu tesu  
Attā na vijjati hi ko na vadeyya bālo
- 56 Vañjhāsuto sasavisānamaye rathe tu  
Dhāveyya ce cirataram sadharam gahetvā  
Dīpaccimālam iva tam khanabhangabhūtam  
Attā ti dubbalataran tu vadeyya deham
- 57 Bālo yathā ākanthato vata piveyya marīcitoyam  
Attā ti sārarahitam kadalīsamānam  
Mohā bhaneyya khalu deham imam anattam
- 58 Yo 'dumbarassa kusumena marīcitoyam  
Vāsam yad' icchatī sa khedam upetī bālo  
Attānam eva parihaññatī attaheto  
Attā na vijjati kadācid apiha dehe
- 59 Poso yathā hi kadalīsu vimalabheyyam  
Sāram tad appam api nopalabheyya kāmam  
Khandhesu pañcasu chalāyatanesu tesu  
Suññesu kiñcid api nopalabheyya sāram.

- 60 Dukkham aniccam asubham vata attabhāvam  
 Ma samkilesaya na vijjati jātu nicco  
 Ambho na vijjati hi appam apiha sāram  
 Sāram samācaratha dhammam alam pamādam
- 61 Suttam vinā na patabhāvam ih' atthi kiñci  
 Deham vinā na khalu koci-m-ih' atthi satto  
 Deham sabhāvarahitam khanabhangayuttam  
 Ko attahetu aparo bhuvi vijjatīha
- 62 Disvā marīcisālilam hi sudūrato bho  
 Bālo migo samupadhāvati toyasaññī  
 Evam sabhāvarahite viparītasiddhe  
 Dehe pareti paṇkappanayā hi rāgam
- 63 Dehe sabhāvarahite paṇkappasiddhe  
 Attā na vijjati hi vijju-m-iv' antalikkhe  
 Bhāvētha bhāvanaratā vīgatappamādā  
 Sabbāsavappahananāya anattasaññam

## ASUBHALAKKHANAM

- 64 Lālākarīsarudhīrassuvasānulittam  
 Deham imam kalimalākalilam asāram  
 Sattā sadā pariharanti jigucchaniyam  
 Nānāsucihi paṇipunnaghatam yath' eva
- 65 Nhātvā jalam hi sakalam catusāgarassa  
 Meruppamānam api gandham anuttarañi ca  
 Pappoti n' eva manujo hi sucim kadāci  
 Kim bho vipassatha gunam kimu attabhāve
- 66 Deham tad eva vīvidhāsucisannidhānam  
 Deham tad eva vadhabandhanarogabhūtam  
 Deham tad eva navadhāparibhinnagandam  
 Deham vinā bhayakaram na susānam atthi.
- 67 Antogatam yadi ca muttakarīsabhāgam  
 Dehā bahim aticareyya vinikkhamitvā  
 Mātā pitā vīkarunā ca vinatthapemā  
 Kāmam bhaveyya kimu bandhusutā ca dārā



76 Dehe tatthā vividhadukkhanivāsabhūte  
 Mohā pamāḍavasagā sukhasaññamūlhā  
 Tikkhe yathā khuramukhe madhu lehamāno  
 Bālhañ ca dukkham adhigacchatī hīnapañño

77 Sankapparāgavīhate nīrat' attabhāve  
 Dukkham sadā samadhigacchatī appapañño  
 Mūlhassa-m-eva sukhasaññam ih' atthī loke  
 Kim pakkam eva nanu hotī vicāramāne

DUCCARITA-ĀDINAVĀ

78 Sabbopabhogadhanadhaññāvisesalābhī  
 Rūpena bho sa makaraddhajasannibho pi  
 Yo yobbane pi maranam labhate akāmam  
 Kāmam parattha parapānaharo naro hi

79 Yo yācako bhavati bhinnakapālahattho  
 Mundo dhigakkharasatehi ca tājjavanto  
 Bhikkham sadāribhavane sa kucelavāso  
 Dehe parattha paravittaharo naro hi

80 Itthī na muñcati sadā puna itthibhāvam  
 Nārī sadā bhavati so puriso parattha  
 Yo ācareyya parādānam alanghanīyam  
 Ghorāñ ca vīdati sadā vyasanañ c' anekam

81 Dīno vīgandhavadano ca jalo apañño  
 Mūgo sadā bhavati appivādassano ca  
 Pappotī dukkham atulañ ca manussabhūto  
 Vācam musā bhanatī yo hi apaññasatto.

82 Ummattakā vīgatalajjagunā bhavanti  
 Dīnā sadā vyasanasokaparāyanā ca  
 Jātā bhavesu vividhesu virūpadehā  
 Pītvā halāhalavīsam va suram vipaṇṇā

- 83 Pāpāni yena iha ācaritāni yāni  
 So vassakotinahutāni anappakāni  
 Laddhāna ghoram atulam narakesu dukkham  
 Pappoti c' ettha vividhavyasanañ c' anekam

## CATURĀRAKKHĀ

- 84 Lokattayesu sakalesu samam na kiñci  
 Lokassa santikaianam ratanattayena  
 Tattejasā sumahatā jitasabbapāpo  
 So 'ham sadādhigata-sabbasukho bhaveyyam.
- 85 Lokattayesu sakalesu ca sabbasattā  
 Mittā ca majj'antā ca sabbe  
 Te sabbadā visokā  
 Sabbam sukham adhigatā muditā bhavantu
- 86 Kāyo kaṁsabharito viya bhinnakumbho  
 Kāyo sadā kalimalāvyasanādhivāso  
 Kāyo vihaññati ca sabbasukhan ti loke  
 Kāyo sadā āso
- 87 So yobbane pi thaviro ti ca bālako ti  
 Satte na pekkhati vihaññati-r-eva maccu  
 So 'ham thito pi sayito pi ca pakkamanto  
 Gacchāmi maccuvadanam niyatam tathā hi
- 88 Evam yathā vihītaḍḍasam idam sarīram  
 Nīccam va taggatamanā hadaye karoṭha  
 Mettam parittam asubham mañanassa nīccam  
 Bhāvētha bhāvanaratā satatam yatattā

## PATICCASAMUPPĀDO

- 89 Dānādīpuññakiriyaṇi sukhudrayāni  
 Katvā ca tam phalam asesam ih' appameyyam  
 Deyyam sadā sukhāya c' eva  
 Kim bho tad eva nanu hatthagatam hi sāram

- 90 Hetum vinā na bhavatī hi ca kiñci loke  
 Saddo va pāṇitalaghattanahetujāto  
 Evañ ca lokaṃ paṇibhāṇāvaṇṇaṃ bhāṇaṃ  
 Loko udeti ca vinassati tittathā ca
- 91 Kammassa kāraṇam ayaṃ hi yathā aviṇṇā  
 Bho kammanā samadhiḡacchatī jātibhedam  
 Jātim paticca ca jarāmaranādīdukkham  
 Sattā sadā paṭilabhanti anādīkāle
- 92 Kammam yathā na bhavatī hi ca mohanāsā  
 Kammakkhayā pi ca na hoti bhavesu jāti  
 Jātikkhayā iha jarāmaranādīdukkham  
 Sabbakkhayam bhavatī dīpa ivānīlena
- 93 Yo passatīha satatam munidhammakāyaṃ  
 Buddham sa passati naro iti so avoca  
 Buddhañ ca dhammam amalañ ca tilokanātham  
 Sampassitum vicinathā pi ca dhammatā bho
- 94 Sallam va bho sunisitam hadaye nimuggam  
 Dosattayam vividhapāpamālena hītam  
 Nānāvīdhaḡyaśanabhājanam appasannam  
 Paññāmayena balisena nīrākaroṭha.
- 95 Nākampayanti sakalā pi ca lokadhammā  
 Cīttam sadā 'pi ca 'pi ca 'pi ca 'pi ca  
 Rūpādayo ca vividhā vīsaḡyā samaggā  
 Phuttham va Meṇusikharam mahatānīlena
- 96 Samsāradukkham aganeyya yathā munindo  
 Gambhīrapāṇīmitasāgarāṃ uttaritvā  
 Nēyyam abodhiṃ nīpunam hatamohajālo  
 Tasmā sadā parahītam paramam cinātha
- 97 Ohāya so 'dhiḡatamokkhasukham paresam  
 Atthāya sañcari bhavesu mahabbhāyesu  
 Evaṃ sadā parahītam purato karitvā  
 Dhammam māyānucariṃ jīvaṃ aṇaṃ eva.

98 Laddhāna dullabhataṇ ca manussayonim  
 Sabbam papañcarahitam khanasampadañ ca  
 Ñatvāna āsavanudekahitañ ca dhammam  
 Ko paññavā anavaram na bhajeyya dhammam

#### SUPPLEMENTARY NOTES.

1 A vihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Kelaniya, where he was put to death For Totagamuwa, who wrote his Sela Lihini Sandese in 1462, thus refers to it (verse 70 of Macready's version) as then still existing

Bow, fairest, to the image seated in  
 The decorated hall, which in their zeal  
 The merit-seeking people built upon  
 The spot where stood the cauldron of hot oil  
 Into which King Kelani Tissa threw  
 The guileless sage, a mere suspect of crime

2 The poem itself, the Tela-katāha-gāthā, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaduwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E R. G

# NOTES AND QUERIES.

BY

THE REV RICHARD MORRIS, M A , LL D

## ATANI

This word is rendered 'bed-frame' in the Vinaya Texts, part II p 53 See Jât II pp 337, 424 Cf Marâthi *admi*, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool

## ANDA

*Cammanda* 'water bag' (Jât I p 249) corresponds to *cammaghataka* (Jât II p 345) Cf *andaka* 'round fruit, as the jujube-fruit' Hindî *andakâ* 'one of the bags forming a pannier'

## ATRICCHA.

"Ayam pana Mittavindako *atriccho* hutvâ" (Jât. III. p 206)

"Catubbhi atth' ajjhagamâ atthâhi pi ca solasa | solasâhi ca battimsa, *atrichham* cakkam âsado | icchâhatassa posassa cakkam bhamati matthake" (Jât III p 207 See Jât I p. 414)

"Tasmim khane Sakko lokam olovento tam *atrichhatâ-hatam* . disvâ," etc (Jât III p 222, l 8, 26)

"Sâ bâlâ *atrichhatâya* evarûpam vyasanam pattâ" (Jât III p 222, l 6, p 223, l 23)

*Atriccha* = 'exceedingly covetous', *atrichhatâ* = 'excessive lust', *atrichchâhata* (Jât III p 222, l 26) corresponds to *icchâhata* (Jât. III p 207)



In Jât i p 414, *atīccham* is explained by *atra atra icchanto*. There must have been a verb *atīcchati*, having the same sense as *anugiyhati* (Jât iii p 207, l 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*atīcchati*). But there was an earlier word, *atīcchati* (see Childers, s v. *Atīcchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

### ANAMHA

“*Anamha-kāle* Sussoni kinnu jagghasi sobhane ti” (Jât. iii p 223)

“Why, pray, did you laugh, O beautiful Sussoni, when you were crying?”

*Anamha-kāle* is explained in the Com by *ārodana-kāle* ‘in weeping-time’

“The woman Sussoni was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter”

*Ana-mha*<sup>1</sup> I take to be ‘crying,’ literally ‘*ā* - *ī* - *ā*’ (cf. *abbhāhuta* ‘smiling,’ literally ‘un-frowning’), from the *√smi*, which in Pāli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*, *umhayati* ‘to laugh out, roar out with laughter,’ from *smi+ud* (see Jât ii p 131, iii p 44)

### ANTAGGĀHIKĀ DITTHI

This expression occurs in the Mahāvagga, iv 16 12, and the translators of the Vinaya Texts, pt i p 344, leave *antaggāhikā* untranslated, stating that the meaning is unknown to them

I have somewhere met with the phrase (spoken of an arahat) “*na antaḥānī dharatī*”=‘he does not hold the (doctrine of) the *antas*’

*Antaggāhikā ditthi* is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

<sup>1</sup> *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhāva* (see Vinaya Texts, pt. ii p 113)

the Sangîti-Sutta, are *sakkāyo anto*, *sakkāyasamudlo anto*, and *sakkāyanuodho anto* (see Childers, s v *sakkāyo*)

### APASSENA.

*Apasena*, in *apasena-phalaka*, is rendered by the translators of the Vinaya as 'a reclining-board', but *apasena-phalaka* corresponds in meaning to *ālumbana-phalaka* (Jât 1 8), and means, we think, 'a bolster-slab' *Apasena* = Sk *apaśrayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattanga* (Cullav vi 2 4) as a 'rest' or 'support,' corresponding to Sk *apaśraya*, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnssessel) A V 13 3 8'

We actually find *apassaya-pīṭhaka* = 'a chair with a head-rest,' in Jât iii p 235, l 23, and also *apaśaya-pīṭhaka*, 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jât i p 493, iii p 235, l 20)

There is an interesting passage in the Puggala-Paññatti, p 55, in which this is alluded to

"So ukkutiko pi hoti ukkutippadhānam anuyutto, *ukkuṭṭhāpāssaya* pi hoti *kanthāpāssaye* seyyam kappeti, sâyam tatīyakam pi udakaroḥanānuyogam anuyutto vibharati "

With this we may compare the following from Jât iii p 235

"Ajja ekacce *vaggulūṭṭam* caratha, ekacce *kanthakaseyyam* kappetha, ekacce *ukkuṭṭhāpādhānam* anuyāñjatha, ekacce *udakogāhanakammam* karoṭha "

Here, for *kanthakaseyyam*, or *kanthasaseyyam*, *kappetha* we must read *kanthakāpāssaye seyyam kappetha* (see Jât iii p 74).

Childers gives no examples of *grī + apa* (see Jât iii p 425, Thera-Gāthā, p 75, Cullavagga, p 175, Suttavibhanga, i pp 74, 76).

### AVHETI

*Avheti* = *avahkoṭati* (Jât ii 10, 252, Tevijja Sutta, i 19).

### ALA

*Ala* 'a claw,' not in Childers, occurs in Jât i p 223, ii p 342, iii pp 295, 297 Cf *ucchikāḷha* = 'a scorpion's claw' (Mahāvagga, v. 2 3)

## ĀLAYA

This word does not occur in Childers. It means 'feint, pretence,' (√*li*) cf *matālayam karitā* (Jāt iii p 533, l 6), *matālayam dassetā* (Jāt iii p 533, l 23)

## ĀVIJJIATI

In Jāt ii p 406, ll 5, 6 *āvijjitā* seems to have the sense of *vidhā* 'to arrange, set in order,' with the same meaning exactly as *samvudhātā* (Jāt ii p 408, l 26), *āvijjitā* from *ā + vyadh* occurs in the same Jātaka, p 408, l 7. Cf Jāt i pp 153, 170, *Dīpavamsa*, p 87. See *āvijhi* in *Suttavibhanga*, i p 332, and compare with *Dīpavamsa* i 81, and *Mahāvamsa* i 43. There is a Vedic √*vidh* 'to dispose'

## ĀŚĪYATI AND VISĪVETI.

Dr Trenckner derives *āśiyati* from Sk *āçyāyati*, and agrees with Childers in referring *visīveti* to Sk *vi-çyāpayati* 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh 177), from √*çya*

The passage in the *Milinda Pañha* does not bear out Dr Trenckner's explanation of 'to be congealed,' nor that of Dr Edward Muller's 'to cool oneself' (*Pāli Gī* p 40)

"Kaddame ' ' ' jāyati, udaye *āśiyati* ti" (*Mil Pañ.* p 75)

This seems to mean that "the lotus springs up (*o* has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection"

In other passages, where a similar metaphor is employed the verb *paraddhati*, or *samvaddhati*, is employed, showing that the meaning of *āśiyati* is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root *çīā* (*çra*, *çai*, or *çī*), the causative of which (*çīāyati*) would with *vi* give us *visīveti*, with its proper meaning of 'to warm oneself,' etc

Cf "Yathā mahārāja padumam udaye jātam udaye *samvaddham* . . . etc" (*Mil Pañha*, p. 378, see also *Sept Suttas Pālis*, p 141)

“Yathâpi udake jâtam pundarikam *paradallhati*, etc” (Theia-Gâthâ, v. 700)

The proper term from  $\sqrt{\text{çya}}$  for ‘to uncongeal,’ ‘thaw,’ ‘melt,’ would be *patisiñeti*, Sk *pratisiñyânyati*, but we do not find this in Pâli. The expression *sariram seleti*, however, occurs in Jât 1 p 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jat 1 p 52)

In Jât 11 p 68, we find “aggim *visiñetum*,” ‘to warm oneself by the fire,’ and at p 69 a double causative, *visiñâpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase “Agginâ *phâpeti*,” (see Milinda Pañha, pp. 47, 102) In the Suttavibhanga 11 Pâc 1v1 3 1-3, we find *visibbeti*=*visiñeti* explained by *tappati* (1v1 3, 3), and *visibbana*=*visiñana* (see Mahâvagga, 1 20 15)

### ÂHUNDARIKA

“Tena kho pana samayena bhagavâ tatth’ eva Râjagahe vassam vasi, tattha hemantam, tattha gîmham

“Manussâ ujjhâyanti khîyanti vipâcenti —*âhundarikâ* samanânam Sakyaputtîyânam disâ andhakâîâ na imesam disa pakkhâyanti ti” (Mahâvagga, 1 53 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr Oldenberg gives from B, a Sinhalese MS, the variant reading *âhantâku akâ*. This crux occurs again in a similar passage in the Bhikkhunî-vibhanga Pâc x 1 1 (with the variant reading *âhantârikâ*, an attempt, perhaps, to connect it with *antarita* or *antâryika*), and the Com explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhundarikâ* from the  $\sqrt{\text{hund}}$ , with the prefix *â*?

In Boehtlingk and Roth’s Dictionary the  $\sqrt{\text{hund}}$  is explained by *samghâte*, and this would give to *âhundarikâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit “na disâ pakkhâyanti dhammâ pîmam na patibhanti,” see Mahâparinibbâna Sutta, p 22, and

of the following passage from the Mahābhārata (Vnāta Paivva 48, v 18)

“Vyākulāḥ ca dīḥaḥ sarvā hrīdayam vyathatīva me  
dhvajena pahitāḥ sadā dīḥa na pratiḥhānti me

### INGHĀLA, INGHELA

Pālī abounds in variant forms, as *mucchati* and *mussati*, *laḡeti* and *laketi*, etc. So we are not surprised to find *inghāla* and *inghela* as well as *angāra* (see Therī-Gāthā, v 386). Cf. Marāthī *ingala* ‘a live coal’. The change from *angāra* to *inghāla* is quite regular, cf. Pālī *ingha* with Sk. *anga* (see Journal of the Pālī Text Society for 1883, p. 84). *Inghāla-* = *īṅgā-lāsuyā*, but Childers has no mention of *khu* in this sense.

### UK-KĀCETI.

In Jāt. ii p. 70, *ukhāceti* is used like *ussūṇati*, ‘to bale out water’. The English *bale*, ‘to empty by means of barrels or buckets,’ helps us to see the origin of this word. It must be a denominative from *kāca* or *kāḥa*. Childers quotes, *Anotatte kāḥe atth’ ānūsum dīne dīne*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattodāham kāḥam* (Dīpavamsa, xii 3).

### UTTARIBHANGA

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv 4 5).

In Jāt. i No. 30, p. 196, it is applied to pig’s flesh. In Jāt. i p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

### UPAKŪLITA

*Upakūlita* occurs in the Therī-Gāthā, p. 201, v. 258, as equivalent to *patisedhika* (see Jāt. ii p. 386), but in Jāt. i. p. 405,<sup>1</sup> *upakūlita* is explained by *addhaḡghāma*.

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<sup>1</sup> Cf. *upakūlita* = *jhāmo sayati*, Jāt. ii p. 134. The Commentary gives another reading, *upakūlita*.

The first must be referred to the  $\sqrt{hul}$ , 'to obstruct' (cf *patikkula*), the second to  $\sqrt{hul}$  or *hul*, 'to singe'

### UPASIMSAKA

"Yathā mahārāja unduro ito c'ito ca vicaranto āhāi-  
*pasimsako* yeva carati, evam eva," etc (*Milinda-Pañha*, p  
393) Ought we not to read *upasinghako*, from the root  
*singh* (see Jāt 11 339)? *Upasinghati* occurs in Jāt 11 p 403

### UPĀTA

"Rajam *upātam* vātena yathā meghe pasāmaye" (Thera-  
Gāthā, v 675, p. 69)

MS A reads *ūpātam*, which seems to be metricaly the  
correct reading, the *up*<sup>o</sup>=*upp*<sup>o</sup> "As the cloud lays the dust  
raised by the wind, etc"

Dr Oldenberg refers the word *upātam* to Sk *upātta*, from  
*upā-dā*, but the sense seems to require *uppātam*,<sup>1</sup> from the  
root *pat* Cf Sk *utpāturāta*, 'a whirlwind,' and *ut-pāta*,  
'flying up' See Dasaratha Jāt p 6, v 9, p 9, ll 3, 23

The usual expression is "rajam *ūhatam* vātena" See  
Suttav Pār 11 1 3, "Seyyathāpi bhikkave gimbānam pac-  
chime māse *ūhatam* rajojallam tam enam mahā akālameghe  
thānaso antaradhāpeti vūpasameti

### ŪHAD AND ŪHAN

There appears to be some confusion in Pāli between *ūhan*  
'to throw up' and *ūhad* 'to evacuate the faeces' *Ūhad*,  
which Dr E Muller believes to be *arahad* (Pāli Gr p 49),  
makes its pp *ūhata*, and not *ūhanna* (see Cullavagga, viii  
10 3). We find the gerund *ūhacca* = *ūhadya* = *uaccam katā*  
in Jāt 11 p 71, and we have *ūhanti* (Ib p 73), and *ūhananti*  
(Suttav Pāc xiv 1 2)

In Jāt 11 p 355, we find *ohadāmase* explained by *ūhadā-*  
*ma pi omuttama pi* (see *ohaneti* in *Cariya Pitaka*, 11 5 4)

<sup>1</sup> *Uppatam*=*upputta* for *upputita*, cf *patta*=*patita* in *pattakkhandha*, Mil 5,  
Ass S 17 *Uduta*=*udatta*=Sk *uauṇtu* (from the root *ri*) is a possible form

Cf *ūhananti pi ummihanti pi* (Suttav. I. Nisagga xiv 1, II Pâc lxv. 1), and *omuttenti pi ūhadayanti pi* (Dham. p 283)

### ODAHĪ

*Odahī migaro pāsam* (Thera-Gāthā, v 774) = 'the trapper set a snare' Cf *luddo pāsam v' oddiya* (Therī-Gāthā, v 73)

I do not recollect *odahati* from *avadhā* 'to set snares,' as that is usually expressed by *uddeti* or *oddeti*

*Odahati* is 'to put in, deposit,' cf *araññe odahī vīsam* (Jât. iii p 201) We must, I think, read *oddayi* for *odahī*

### KAMPURI

This occurs in the Therī-Gāthā, v 262 "Sanha-kampuri va supparamajjitvā sobhate su gīvā pure mama"

The Commentary does not, at first sight, afford us much assistance — "santhakammudī va itā | suttha pamajjitā santhakam suvannasankhā vīya" Here for *santhakammudī va* we must read *sanha-kambu-r-va* and alter *santhakam* to *sanhakā* The correct reading of the text will therefore be *sanha-kambu-r-va*, etc., the meaning of which is now clear The Therī's neck was once like a smooth shell, cf *kambugīvā*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p 12).

### KAMMAKARANA OR KAMMAKĀRANĀ

In Jâtaka, ii p 398, Milinda Pañha, pp 290, 358, *kamma-karana* occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc' (see Milinda Pañha, p 197, and note on CATUKKA) But as *kammakarana* usually signifies 'work, service, duty,' we ought, I think to write *kamma-kāranā*, for *kāranā* = 'pain, torment, punishment' (cf Kāranaghara, Jât. ii. 128, and see Ang Nik p 41, Notes, p 113)

### KĀLASUTTA

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites

(1) In Ten Jâtakas (p 25) Prof Fausboll translates it by

‘knot,’ and further on he explains it by ‘a black (tarred?) rope’

(2) It occurs again in Jât n No 283, p 405, “vaddha-kissa rukkhatacchanakāle vāsipharasunikhādanamug-gare āharatī *kāla-suttakotiyam* ganhātī ”

Kālasutta seems to be a carpenter’s ‘measuring line’ or ‘rule,’ made perhaps of iron wire, and hence ‘black,’ cf Sk *sūti* *adhāra*, ‘a carpenter’ (lit ‘a rule-holder’)

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p 317)

(3) In the Milinda-Pañha, p 413, this act is referred to as follows —

“Yathā mahārāja tacchako *kāla-suttam* anulometvā ruk-kham tucchati evam eva,” etc

There is a curious passage in the Mahāvastu (ed Senart, p 17, l 9) that closely corresponds to this quotation from the Milinda-Pañha

“Tattha tām narayikā nīrayapālā ādravīkse vā vajjetvā kālasūtiavaçena taksanti astāmçe pi sadamçe pi caturamçe pi ”

The word occurs again on pp 5, 12, 20 Prof. Senart thinks that *kālasūti* is some instrument of punishment or of torture, but from p 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets

In the Purānic accounts of the Kālasūtra hell it is simply called ‘black’ (kṛishna), and no mention is made of the *kālasūtra*<sup>1</sup> But in Prof Beal’s Catena, p 61, there is a description of this hell that deserves to be compared with that in the Mahāvastu (p 5, ll 7, 8), where *kālasūti* seems to be rendered by ‘iron-wire’ and *sūti* *ita* by ‘lashed’

“The Kāla-Sūtra Hell (=Chinese Heh-Sieh, i.e. ‘black cord or thread’), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

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<sup>1</sup> See Manu iv 88 Dr Hopkins explains *Kālasūtra* by “Thread of Death”



with iron hatchets, their bones slowly sawn asunder with iron saws ”

Of course the ‘burning iron wires’ would cause pain and so become a means of torture, but we venture to think that *kālasutta* is only the carpenter’s ‘rule’ or ‘measuring line’

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gaṭi-dīpana (verse 9)

“*kālasuttānusārena phālānti dāru vāyato,  
kakkaccehi jalantehi kālasuttam tato matam,*”

which M. Léon Feer translates in the appendix to his *Kandjour Extracts* (p. 516) as follows

“Parce que, selon un fil noir, ils y sont fendus, comme des troncs d’arbre, avec des scies et d’autres instruments, de là vient le nom de *kālasūtra* (fil noir)”

### KULANKA OR KŪLAKA

*Kulanka* in *kulanikapālaka* (Cullavagga, vi 3 4) is referred by Dr E. Müller (Pāli Gr. p. 30) to the Sk. *putanka* ‘a roof’

The Pāli, however, does not mean ‘roof,’ but is applied to a log or beam for shoring up an old wall (see the Commentator’s remarks, Cullav. p. 321)

There is a passage in *Jātaka*, II No. 283, that throws some light upon *kulanka* —

“Attano thitattthānassa purato ekam parimandalam āvātam khaṇāpesi, pacchato ekam *kullaka*-santhānam anupubbanin-nam pabbhārasadisam” (p. 406), “gantvā *kullaka*-mukhassa triyam” (p. 408)

There is a variant reading *kulka*, ? *kūlaka*

In the Introduction to the *Jātaka*, *kullaka* answers to *bhutti* ‘a buttress’ It is also called *āvāta*<sup>1</sup> (p. 407, l. 24)

*Kullaka* I take to be for *kūlaka*, cf. Sk. *kūla* ‘slope, bank’, *kūlaka* ‘bank, dike, shore’

The Eng. dike means ‘trench, embankment,’ and is the same as *ditch* (cf. Ger. *teich* ‘a pond’) The *Ditch* at New-

<sup>1</sup> i.e. *āvāta-tuta* (see *Jāt.* III p. 508)

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter)

### KOLĀPA

This word occurs in Jât iii p 495, in reference to a tree full of holes, sapless and dry, "rukko khānumatto hutvā chuddāvacchuddo vāte paharante" (Ib pp 491, 496)

The Com explains it thus "kolāpe ti vāte paharante ākotita saddam viya muñcamāne nissāre" (see Milinda Pañha, p 151)

### GIRIBBAJA

Dr Oldenberg translates *gūḍbaja* by 'dwelling in the mountain' (Dīpavamsa, xiii 16) It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf "ekasmim yeva gūḍbaje pannasālam māpetvā vāsam kappesi" (Jât iii p 479), "he made a hermitage right upon the 'hill-run,' and dwelt there" "*Gūḍbajasenāsane vihāsi*," etc (Ib p 479, l 3) In l 5, "*gūḍbajam pavesetvā*" refers to the *eluhā* that are made to turn into the hill-runs and graze there In line 9, "*gūḍbajadvāre atthāsi*" must refer to the entrance of the pens on the 'runs' Cf *vaya* 'a pen' (Dh p 238, l 9), *vayaḷ-vāva* (Ib p 238, l 15) Cf Marāṭhi *vaya*, 'a village or station of cowherds,' Hindi *vaya*, 'a cow-pen'<sup>1</sup>

### CATUKKA

"*Catukke catukke paharantā . sisam assa chunditvā saṁīram sūle uttāsetha*" (Jât i. p 326)

"*Catukke (catukke) kasāhi tālente*" (Jât ii p 123, see Jât iii p 41)

*Catukka* 'a collection or set of four things' Childers gives only one quotation for its use in this sense '*sabba-catukkam nām' assa dāpesi*' (Dh 292) 'he caused all the four kinds of things to be given him,' viz four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc See Cullav 4 6

In Jât iii p 44, 428, 429, we find "*sabba-catukka-yañña*" =

<sup>1</sup> Cf Scotch 'sheep-*raik*,' a sheep-run, Mid Eng *rayle*, *rahe* 'a path'

‘all the four kinds of sacrifices,’ viz four elephants, four horses, four bulls, and four men, and in Jât III p 44 we have *sabba-catukkena* *yajitvā* = ‘offering a sacrifice of all the four kinds’

Instead of using *sabba catukka*, ‘all the four sets of things’ could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tāleti* or *cat° cat° paharati* signifies ‘to strike all the four sets of blows,’ i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikāya, II 1 1 and in the Milinda Pañha, p 197. For an explanation of the terms used to denote these punishments, see Ang Nik pp 113, 114<sup>1</sup>

The term *khāṇāpatācchika* may be connected with the Sk *kṣhāṇāya* ‘to torment,’ by means of *kṣhāṇa* or corrosive substances

### CĀLETI

Childers has no instance of *cāleti* in the sense of ‘to sift.’ See Mahāvagga, vi 10, 1, and cf Marāṭhī चाळपो ‘to sift,’ चाळपा ‘a sieve, strainer’

*Carati*, ‘to graze.’ See Jât III p 479, Mahāvam p 22, 1 9. Cf Mārāṭhī चरणें, ‘to graze,’ चरण, चरणण, ‘pasture, grazing’

### CHADAYATI

This form occurs in Jât III p 144, and is explained by *pīneti*, *toseti*. It must be referred to the root *chad* (Vedic)—*chand* ‘to please’

### TATTAKA

This word occurs frequently in the Jātakas in the sense of ‘dish,’ or ‘bowl for containing food.’ There seems to be no corresponding form in Sanskrit. It may be connected with

<sup>1</sup> In the *eraḥavattika* and *cīraḥavāsika* punishments strips of skin were cut off the back (cf Psalm cxxix 3, and see Notes and Queries, No 251, p 308, Oct 18th, 1884)

the Marāthī *tasta* 'a metal vessel to hold water, an ewer.'  
See Dham p 336, Jāt III pp 97, 538

### TAMATAGGA

"Ye hi keci Ânanda etarahi vâ mamam vâ accayena  
attadîpâ *tamatagge* me te Ananda bhikkhû bhavissati"  
(Paṇimabbâna-Sutta, p 23)

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it 'the most pre-eminent, the very chief' Prof Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height'

*Tamas* here means 'darkness,' i.e. mental darkness, one of the five avijjâs in the Sâṅkhya philosophy, *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' i.e. in 'the light,' in Nirvâna, cf *bhāragge* 'at the end of existence, in Nirvâna' cf "Imehi kho mahârāja sattahî bo ' ' patimandito bhikkhu sabbam *tamam* abhiñhuyya sadevakam lokam obhâseti," etc (Milinda-Pañha, p 340)

We find in Sanskrit *tamah pâre*, answering to *tama-t-agge* "Sa hi devah param jyotis *tamah pâre*" (Kumâra Sambhava, II 58)

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), i.e. in the region of light

### TAMATI

Childers has not registered the √ *tam* 'to choke, suffocate,' but we find in the Suttavibhanga, I p 84, *uttanto*, with the various readings *uttanto*, *uttamanto* (Ib p 272)

"So bhikkhu *uttanto* anassâsako kâlam akâsi" (Suttav Pâr III 5. 22) "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died"

### THÂSOTU°.

"Taṇ ca appativâniyan ti | taṇ ca pana dhammam anivattitabhâvâvaham niyyânikam abhikkantatâya *thâsotujana*-sava-

namanoharabhâvena (*sic*) avasecaniyam (*sic*) asecaṅkam (*sic*) anâsittakam pakatiya 'va mahâvasâṃ tato eva ojavantam | " (Therî-Gâthâ, p 181)

At first sight *thâsotu* appears to be a blunder for *phâsuto*, but probably the original reading was *thânaso tu*, etc 'truly, indeed', so that instead of *thâsotuyana°*, we must read *thânaso tu jana°*

The Commentary explains *asecanaka* <sup>1</sup> (Therî-Gâthâ, v 55) by *anâsittaka* (see my note on *âsevakattam*, in the Anguttara Nik 1 p 102)

There is a somewhat similar passage in the Suttavibhanga, see 1 p 271, where *asecanaka* is explained by *anâsittaka*, *abbolunna* and *pâteḥka*, none of which words are in Childers, nor has he any mention of *upasecana* (cf *mamsupasecana*) in Suttavibhanga Sekkhiya, 69, p 204 See also Cullavagga, v 19, Thera-Gâthâ, v 842, p 80, Jât 11 p 422, Jât 111 pp 29, 32, 144, 516

### DANDA-YUDDHA PATTÂLHAKA

There is a reference to these terms, which occur in the Brahma-jâla-Sutta, p 9, in Jât 111 p 541, vv 112, 113 "dandehi yuddham pi he," is explained in the Com. by *dandayuddha*

Mitam *âlhakena*=dhañña-mâpaka-kammam See Suttavibhanga, I xiii 1 2.

### DISO-DISAM

It is well known that *âvi*, as well as *ava*, becomes *o* (see Ed Muller's Pâli Gr p 12) Is *diso disam*, in Dr Oldenberg's edition of the Thera-Gâthâ (p 63, vv 615, 616), a relic of the Sk corresponding phrase where *diso* is the ablative *disas*, or is it the same as *disâvîdisam*, which we find in the Mîhnda Pañha, pp 259, 260 ? <sup>2</sup> Pâli has no instances of an

<sup>1</sup> See Mîhnda Pañha, p 405, Suttav Par 111 1 3

<sup>2</sup> Sîlam vilepanam settham yena vâti *diso disam* — (Thera-Gâthâ, v 615)

Sîlam settiho ativâho yena vâti *diso disam* — (Ib v 616)

(udakam) uddham-adho *disâvîdisam* gacchati — (Mîl Pañha, pp 259, 260)

ablative case in *-o* answering to Sk *-as*, except *-to* (*= -tās*), and, moreover, it usually treats *disā* as a fem noun in *-ā*, cf *disādisā* with Sk *disodisas*, Mil Pañha, p 398 (see also p 251), Sk *dimūḍha* with Pālī *disāmulha*, and Sk *aparāsaparam* with Pālī *aparaparam*

I think we must, with Prof Fausboll, write *disodisam* (Jāt iii p 491) as one word<sup>1</sup>

### DHAMMASUDHAMMATA

For this compound see Thera-Gathā, vv 24, 286, 479

Is the reading *dharmesu dhammatā*, Jāt i p 325, a mistake, or a various reading for *dharmasudhammatā*? (Jāt i pp 461, 462, Jāt ii pp 159)

### NIKHĀDANA

In the passage from Jātaka, ii p 405, quoted in illustration of *Kālasutta*, '*ṛṣi-pharasaṃ khādana-muggare*' is wrongly printed for *ṛṣi-pharasa-nikhādana-muggare*, where *nikhādana* must be 'a chisel' It occurs in the Suttavibhanga, i Pār iv 1 3, Sangh vi 1 1 The translators of the Vinaya Texts render it by 'spade' (Cullav vi 15 2)

For *nikhādante* in the Ang Nik p 113, l 3 from bottom, read *nikhādanena*

### NIDDHUNIYA

This term is given as one of the synonyms of *makkha* (Puggala-Paññatti, p 18) Is it from the root *dhri*, 'to cover,' meaning 'concealment,' 'hypocrisy'?

### NIMINATI

*Niminati*, not in Childers, signifies 'to baiter,' from the √*me*, *niminhase* (Jāt ii p 369), *nimineyya* (Jāt iii pp 63, 222), *nimini* (*= parivattesi*), Jāt iii p 63, is written *niminni* (Ib p 221)

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<sup>1</sup> We find *disādisam* in a foot-note



Turnour (Mahāv p 193) translates *pañc* by 'ornaments radiating like the five fingers' See Cullavagga, v 18, 1

The Hindus appear to have made decorations or ornaments of this kind "The *Vijankura* is what is known in Maithili, at least in Konkan, by the name *ugarana*, or *rujana*, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers It is also known by the name of *saravara*, or *dhanya* On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvamsa, ed Shankar P Pandit, pt II pp 58, 59)

Could the original expression have been *pañcankurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcangurika*, and then to *pañcangulika*?

#### PATINÂSIKA, PATISÎSAKA

These words are not in Childers, the first means 'a false nose' (Jât I p 455), the second 'a false top-knot.'

*Patissakam patimuñcitrâ* (Jât II p 197, Milinda Pañha, p 90)

#### PATIMÂNETI

*Naram patimâneto*, 'waiting for (looking out for) a ship' (Jât II p 423) See Jât I 258, Cullavagga, vi 13, 2, Suttavibhanga Pâr III 5, 4, Bhikkhunivibhanga Pâr I 1

We have no use of  $\sqrt{man}$  with *pati* in this sense in Sanskrit, but Pâli has numerous examples of forms and meanings not to be found in Sanskrit Childers has not registered the meaning of *niharati* that belongs to *panâmeti* See Jât II p 28, Thera-Gâthâ, II 53, 59, Suttavibhanga Pâr III 5, 4

#### PARIPÂTETI

Childers has no example of the causal of *paripâtati*, but see Jât II p 208, and Milinda-Pañha, p 367, where *paripâtuyanto* = 'being attacked'



## PALIPA

This word occurs in three passages in our printed texts

(1) "Uttinnâ pankâ *palipâ*, pââtâlâ parivajjitâ" (Therî-Gâthâ, v 89)

(2) "T ' ' ' pure âsım so dâni mıgaluddako  
âsâya *palipâ* ghorâ nâsakkhim pâram etase" (Therî-Gâthâ, v 291)

The Com explains *palipâ* by 'kâmapankato ditthipankato ca'

(3) "Panko ca kâmâ *palipâ* ca nâma" (Jât iii p 241)

The Com explains *palipa* by 'marsh, quagmire'

"*Palipo* vuccati mahâkaddamo yamhi laggâ sūkara-  
ıı ıı ıı ıı ıı pı sîhâpı vâranâpı attânânam uddharıtvâ gantum  
na sakkonti," etc

Sk has no form corresponding to *palipa*. It has, however, *palva-la* = Pâli *pallula* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk Dictionaries), to be compared with Greek *πηλός* (= *παλFος*) *παλλός*, Lat *palus* (cf Sk *palala*, *palita* 'mud, mire,' Ir *poll* 'mud,' whence Eng 'pool')

In Pâli such a form as *palva* would become *palla* or *palva* or *palıva* (cf Pâli *belıva*, *bella* with Sk *barıva* and *bıva*) *P* in Pâli often occurs as the representative of a Sk *v*, as *palâpa*, *châpa*=Sk *palâva*, *çâva*, so a Sk *palıa* would in Pâli become *palıpa*

The curious form *palı-patha* (Dh 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk *parı-patha*, but Pâli has *parı-pantha* in the sense of 'obstacle, danger,' so that the first element in *palıpatha* is not *parı*, but *palı* in the sense of 'muddy, miry'. The Scholiast says that *palıpatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palıpa* in the passages already quoted

The root-meaning of *pal* seems to be 'grey, hoary,' cf Sk *palıta* 'grey,' *palâgni* 'bile' (lit 'black-fire,' *melanchôla*), *pal-k-nı*, Hindı *palaknı* 'an old woman,' Gr *πελλός*, Lat *palleo*

## PÂTIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA

“Ditthapubbo pana tayâ mahârâja koci ahinâ dattho manta-padena vīsam pāṭiyamāno vīsam cikkhassanto uddham-adho ācāyamāno” (Milinda-Paṇḥa, p 152)

Of the three participles in the extract quoted above, the editor says he “can make nothing”

(1) But may not *pāṭiyamāna* be referred to the  $\sqrt{pat}$  ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf the use of *ākhaddhati*, Jāt iii p 297), or can it be referred to the causal of *piā + at* ‘to cause to go forth, to expel’?

The old Siṅhalese version renders it by *basāna laddāva*

(2) *Cikkhassanta* must, I venture to think, be referred to  $\sqrt{hshar}$  ‘to ooze out,’ and here signifies ‘causing to ooze out’

The Old Siṅhalese version has *sanhin dūvana laddāva* = ‘causing to run out softly’

(3) *Ācamayamāna*, if the reading is correct, must be referred to  $\sqrt{cam}$ , ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse’

Dr Trenckner remarks that *paccācam°* and *ācam°* mean ‘to resorb,’ and must belong to  $\sqrt{cam}$ , though we find them written *paccāram°* and *āram°*. Here perhaps we ought to read *ācamayamāna*, the caus part of *ācam°*

The Siṅhalese version does not help us in its substitution of ‘*temana laddāva*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake (1) by causing the offending reptile to extract or ‘resorb’ the poison, (2) by muttering spells, (3) by the use of drugs as emetics or purgatives

We find some reference to these methods in Jāt i p 311, iii p 297, Milinda Paṇḥa, p 150

In the first reference *paccācamati* (text has *paccāramati*) is explained by *kaddhati*, and in the second *ācamāmi* is equivalent to *ākhaddhami*.

The *Milinda Pañha* extract might be translated as follows

"But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards"

I now give the corresponding passage from the Old Sinhalese version, by Hīnati-Kumbara-Sumangala-Unnāṇse (p 191 of the 1877 Colombo edition)

"Maharajāṇeni wisa wināsa karana nāwu mantra pada-yakin, wisa *baswana laddāwu*, wisa *sanhin duwana laddāwu*, wisa ūrddhādho bhāyayehi ausadha jalayena *temana laddānu* nayaku wisin dasta karana laddāwu kisiwīk topa wisin dāknā ladde dāyī."

### PĪLIKOLIKA

*Pīhkoḥka* is equivalent to *akkhigūthaka* (Therī-Gāthā, v 395) The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element Was the original *pīhāvilika* or *pīhāvilika* from *pīhka*+*vilika*? Cf Sk *u ā-vilika* 'a pimple'

Pāli has *pīlikā* 'a boil, pustule', but this is the only passage where *pīhka* is to be found For *āv*=*o* see *Diso-dissam* Is the Commentary right? can the word be referred to *pīh-kothaka*? Cf Hindi *koṭha*, Sk *koṭha* 'inflammation or ulceration at the angles of the eyelids.'

### PUNNAGHATA

This term is mentioned in connection with festival decorations (see Jāt 1 p 52, Eng Trans p 66) Prof Rhys Davids renders it a 'well-filled water-pot' It occurs again in the *Dīpavamsa*, vi 65, xiv 30 *punnaghatam subham* [*thapayantu*], translated by Dr Oldenberg as 'auspicious brimming jars' (Dham p 149, Mahāvamsa, p 193) I find ' ' ' ' ' ' ' ' in the *Pūtimamsa Jātaka*, iii p 535, where I have translated it by 'the flowing bowl, the full bowl,' and have added the following note of explanation "The full bowl was a lucky omen It sometimes denoted

a box crammed with presents to be distributed at a feast”  
(Folklore Journal for Jan 1885)

### PUPPHA-CHADDAKA

*Ahosim puppha-chaddako* (Therī-Gāthā, v 620) *Puppha-chaddako* ‘a flower-seller, garland or nosegay-maker’ Cf *Sk pushpalāca* ‘a nosegay-maker’

*Puppha-chadda-kamma* is mentioned as one of the ‘low’ occupations in the Suttavibhanga, ii 2 1 *Chaddaka* in *śūnya-chaddaka* has a different signification.

### PONTI

This occurs in Therī-Gāthā, v 422 The Com shows we must read *poti* ‘cloth,’ cf L’s reading, *pothi* But *ponti* might be a dialectic form, cf Marāthi *bontha*=‘a cloth thrown over the head and body as a cloak’

### BUBBULAKA

“Vattani-r-iva kotar’ ohitā” *ṛi-bub’ulakā saassukā*”  
(Therī-Gāthā, v 395)

The Commentator explains *majjh* by “akkhidala-majjhetū-tajalabubbalaśaśa”

The only meaning that is given by Childers to *bubbulakā* is ‘bubble’ Cf Sanskrit *budbuda*, ‘pupil of the eye,’ and Marāthi *bubūla*, *bubala*, ‘the eyeball, the pupil and iris’

### BHA-KĀRA, YA-KĀRA.

These terms occur in the Suttavibhanga Pāc ii 2 1 amongst the ‘low’ terms of abuse (*hīno akkoso*), cf Marāthi *ca-kāri*, a cant term for ‘a backbiter,’ and *baḥ-bhaka*, *bakbaka* ‘gabbling chattering,’ *bhupakāra* ‘the whoop of monkeys,’ *bhokāra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning The term *kātakotacikā* (Pāc ii 2 1), another term of abuse, is explained by the Commentary as a compound in which *kāta* = *pūṣa-nimitta*, *kotacika* = *utthi-nimitta*, cf Hindī *kāda*=*pudendum virile* (compare Tela-kaṭ-g verse 79)

## BHAKUTI, BHÂKUTIKA

In the Suttavibhanga I Sangh xiii 1 3 we find *bhâkutipka*-*bhâkutipka* 'frowning severely,' and *abbhâkutipka* 'smiling' (i.e. 'not frowning')

Dr E Muller (Pâli Gr p 11) says *bhâkuti*=Sk *bhrûkuti* 'eye-brow,' but in the passage referred to it must signify 'a frown', cf Marâthi *bhrûkuti* 'a frown, contraction of the brows'

We also find *bhâkuti*=Sk *bhrûkuti* in Jât No 329, p 99 "Câleti kaṇṇam *bhâkutam* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya

The translators of the Vinaya Texts have wrongly rendered "kvâyam abalabalo viya mandamando viya bhâkutibhâkutiko viya" (Cullav 1 13 3) "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by *sanlutita-mukhatâya*, he seems to have got this meaning out of *uttânamukha* See note on *Sanlutika*

## BHÛMISÎSA

This word occurs in Dîpavamsa, xv 26, and Dr Oldenberg translates it by 'hill' In Jât 11 p 406 it seems to mean the highest point of sloping ground

## BHENDU OR GENDU?

In Jâtaka iii No 359, p 184, we find the compound "ratta-kambala-*bhendu*," for which there is the variant reading "ratta-kambala-*gendu*," with which we may compare "ratta-kambala *puñña*" (Jât 1 No 12, p 149)

Prof Davids translates, 'a cluster of (red) kamala-flowers' (see Jât 1 No 72, p 319) In Thera-Gâthâ, v 164, we find *sata-bhendu* (explained by the commentary as "anekasata-

*niyyúho*”), for which we find the variant reading *sata-gendu* (see Jât II p 334)

It is quite possible in Sinhalese MSS to mistake *bhenđu* for *gendu*. The question is, however, which is the correct reading? I am inclined to read *gendu* in all cases, and to compare it with *gedu-ka* ‘a ball’. The meaning of *gendu* in “*ratta-kambala-gendu*” must be ‘a tuft, tufted ball,’ or ‘cluster,’ cf Marâthî *genḷa* ‘a tufted head of flowers like the globe amaranth’. It also signifies ‘a knob, a boss of silk or silver,’ and this meaning seems to explain *bhenđu* (ie *gendu*) in *bhenđu-pilandhanam* (Jât I No 93, p 386)

Cf Sinhalese *gedi* ‘a ball,’ and *gedige* ‘an ornamental arch’

### MAMSASŪLA

*Mamsasūla* occurs in the Sasa-Jatāka. In my translation of it,<sup>1</sup> I have, in following Childers, wrongly translated it by ‘spit’ instead of ‘a bit of roasted meat,’ corresponding to Sk *sūlyamāmsa* ‘roasted meat’ (see Jât III p 220, ll 13, 15, 16)

*Sūla* means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk *sūlya* (see Jât III p 220, l 16). In fact, Pāli *sūla* represents English *stake* and *steak*. So Pāli *mula* stands for Sk *mūla* and *mūlya*.

It is curious to find that Childers omits the very common phrase *sūle uttāseti* ‘to impale’ (Jât I pp 326, 499, 500)

Fausboll has *mūle āvunitā* (J III p 35, l 11), for which we ought to read (*numbassa*) *sūle*. *āvunitā*, corresponding to *appenti numbāsūlasmim* (Jât III p 34, l 26)

### MARUMBA

For examples of the use of this term see Mahāvamsa, p 169, l 8, Dīpavamsa, XIX 2. Dr Oldenberg says, “I cannot define the exact meaning of *marumba*. Turnour translates this word by ‘incense,’ which is decidedly wrong. To me it seems to mean something like ‘gravel.’” It

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<sup>1</sup> Folklore Journal for Nov 1884

generally occurs in combination with *pāsāna*, *sakkhāra* and *kathala* (Suttavibhanga n. Pāc x 1 1) In the Milinda-Pañha, p 197,<sup>1</sup> we find *kharā* 'sharp'<sup>2</sup> applied to *marumba* It may be compared with Marāṭhī *muṣma* 'a kind of fissile stone', Hindi *muṣana* 'a kind of gravelly soil'

### MUCCHATI, MUCCHETI

Childers quotes *muccati* in the sense of 'to curdle,' under *muñcati* ( $\sqrt{muc}$ ), but perhaps we ought to read *mucchati*, from the  $\sqrt{mucch}$  He has no example of  $\sqrt{mucch}$ , in the sense of 'to tune' cf *vinam muccheti ā*, Jāt iii p 188

Cf "Mūsilaṣvīnāvādako pi vinam uttama-mucchanāya muccheti ā vādesi" (Jāt ii p 249, ll 2, 7, 13)

"Vinam muccheti" (Jāt iii p 188)

### MUTTHASSATI

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *muttha* to be another form for *mūḥa* or *muddha* In the additional matter appended to the second part of the Dictionary he refers it, on account of *paṃmuttha*, to the root *mush*.

The translators of the Vinaya Texts, Mahāvagga, x 3, in a note on *paṃ-muttha* (bewildered), also lend their support to this etymology of *muttha* (though Sk *paṃmush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 —

"Atha 'ekadā 'anūpāsyaiva samdhiyam askhālītāṅghrikah sa sushavāpa Nalāh pāna-madena *mushitā-smṛitih*," i e 'Nalā lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands'

But Pāli, as far as we can judge from the printed texts, does not use *mutthassati* in this sense

<sup>1</sup> In this passage *āvatta* = 'whirlpools,' *gaṅgalāḥa* 'eddies,' *vaṇḥa* 'bends, windings', but I can make nothing out of *cadhā* One MS has *vaḍhā*, but ought we not to read *velhā* 'surges'?

<sup>2</sup> Is this an error for *kuthala*?

*Sati* in Buddhist phraseology had acquired for the most part a higher meaning than 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as *kāyagatā sati*, 'meditation on the body,' *marana-satim bhaveti* = 'to dwell on the thought of death,' *sati-paṭṭhāna* = 'earnest meditation,' *sati-sāmpajañña* = 'mindfulness and thoughtfulness.' In fact the use of the English *mind* in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of *sata* and *sati* (in *sato samajjañño, asañceca asatiyā*). *Mutthassati*, 'inattentive, unmindful,' is opposed to *upatthasati* (in the Sallekha-Sutta), 'attentive, mindful,' just as *mutthā sati* (Thera-Gāthā, v 98, 99) is opposed to *upatthā sati*. "*Satim paṭṭhāpetum*" = 'to fix the attention'

The correct expression in Pāli for 'to lose one's senses through drink,' is *isaññī hoti*, and *isaññibhūta* = Sanskrit *mushita-smṛiti*

(1) "Apātabbayuttakam pivitrā isaññibhūtā satim paṭṭhāpetum asakkontā" (Jāt 1 pp 362, see *isaññī hoti*, Ib p 361, *isaññī katiā*, Ib p 269)

(2) "Yathā bhandam gahetvā madhum pivanto isaññino hutvā sisam ukkhipitum na sakkonti" (Thera-Gāthā, p 181)

"*Satim paṭṭhāpetum*" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jāt 1 p 303)

At one time I thought that *muttha* might be another form of *mucchita*, from the root *mucch*, just as we find *ussita* for *ucchita* = *ucchita*, and *uttha* = *ucchita*. Now a form *mussati* does actually occur in Cullavagga, x 8, in connection with the feminine *mutthassatinī*,<sup>1</sup> for which we find a variant reading *muyhati* (see Cullavagga, p 327), which shows that there existed some confusion between the two forms

The reading *paṃmuttha* (Dhammapada, pp 247, 248,

<sup>1</sup> Tassā mutthassatinīyā gahito-gahito mussati

Upulavannā had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her

In the Mahāvagga we find *sati-vepullapatto* applied to one who had regained full possession of his faculties



Jât in 511<sup>1</sup>) seems to be an orthographical error for *sammultha*. Dr Oldenberg always prints *sammultha*, with the variant reading *pamultha* (Suttavibhanga 1 Pâc 1 2 6, and pp 165, 275)

In the Puggala Paññatti, pp 21, 25, we find, as a synonym of *sati*, the term *sammussanatâ*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv 7 2

On looking over the Dhātu-mañjûsa I find *mus* 'to steal,' and *mus* 'to wander [in mind]' explained by *sammose* (cf *sati-sammosa*;<sup>2</sup> Milinda-Pañha, p 266, Sept Suttas Pâlis, p. 248, Puggala Paññatti, in 7), *mulâtîmhe*

This  $\sqrt{mus}$  'to wander, to be bewildered,' must, we venture to think, be referred to Sk *mrish* vergessen vernachlässigen, sich aus dem sinne schlagen (B and R). Sk *mrishâ* becomes in Pâli *musâ*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusai*, *muhattâ* *pamhattha*<sup>3</sup> (Râvanavaha, 6 12), which Dr E. Muller, following P. Goldschmidt, refers to  $\sqrt{smrish}$  (Pâli Gr pp 57, 58)

## RINDI

"Pīnavattapahitauggatâ ubho sobhate su thanakâ pure  
mama

Te *rindî* va lambante 'nodakâ" (Therî-Gâthâ, v 265)

The editor says, "I am unable to make out the correct reading" Dr Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted

The Comment explains *te rindî* as follows —

"*Therî*<sup>4</sup> *va lampantanodakâ ti | te ubho pi me thanâ anudakâ galitajalâ venûdandake thapitam udakabhasmâ viya lambanti*"

<sup>1</sup> A foot-note gives the reading *pamultha*

<sup>2</sup> Cf *sammoha* in this sense (Puggala Paññatti, p 21)

<sup>3</sup> In Râv xi 58, iv 42, it is glossed by *pramushita*

<sup>4</sup> This seems a misspelling for *te rîti*, i e *te rittî*

The various readings for *te vindi* are *theviti*, *theriti*, *therindi*, *terindi*, *thevithi*, from which we might construct the readable *te vitti' va lambante*, etc

But *te vittiha* is for *te vitti' va*, a long vowel being elided before *va*. Cf *mā pahujjiti* for *mā palujje iti* (Mahāparinibbāna-Sutta, p 36, see Childers, "On Sandhi in Pāli," 105-15)

*Rittā* of course refers to *thanakā*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therī as containing no moisture, and hanging like dry water-bags at the end of a bamboo stick (*-bhasma* in the Com. is a blunder for *-bhastā*)

*Ritta* and *vittaka* are common terms for 'empty' from the root *viñe* (not in Childers). See Therī-Gāthā i 93, p 183, Jāt iii p 492

### LAKUTA

*Lakuta* 'a club' (Milinda Pañha, pp 367, 368), cf Hindi *lahuta* 'a stick', Sk *laguda*, Pāli *lagula*, Marāṭhī *lākuda*, *lānkūda*

### VAGGULI-VATA.

See Note on APASSENA

*Vagguli-vata* seems to mean the 'swinging-penance,' and answers to Marāṭhī *bagāda* 'a religious mortification' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart"

### VAJJHA

*Vajjha-sūkanyo*, i.e. 'barren old sows' (Jāt ii p 406, l 5)

The more usual form is *vañjha* (Jāt iii p 426, Suttavibhanga, ii p. 70)

### VAMBHETI OR VAMHETI

Dr Oldenberg always prints *vambheti* (see Suttavibhanga Sangh iii 3 1, Thera-Gāthā, v 621)

It is often used in contrast to *ukhamseti*, as "n'eva attānam *ukhamseti* no param *vambheti*" (Ang Nik. pt 11)

Prof Fausboll prints *vanheti*, cf "Parassa ce *vanhayitena* hīno" = 'if one becomes low by another's censure' (Sutta Nipāta, v 905) 'Khumsenti *vanhenti*' (Jāt 1 p 191)

In Jāt 1 p 356, ll 3, 6, 10, *vanheti* signifies 'to boast,' and in Jāt 1 p 359, *vanha* = pavikattthita, vikattthita

Prof Senart compares *nivanhanī* in Mahāvastu, p 314, with *vanheti*, and this would doubtless be all right if *vinh* 'to roar,' or *vangh* 'to blame,' were the true root, but I think the MSS are in favour of *vambh*<sup>o</sup>. In an excellent MS of the Apadāna, in my own possession, I always find *vambh*<sup>o</sup>, and not *vanh*<sup>o</sup> <sup>1</sup>

Professor Fausboll also prints *sumhāmi* for *sumbh*<sup>o</sup> and *āsumhi* for *āsumbh* (Jāt iii p 185, Jāt iii p 435), but see *āsumbh*<sup>o</sup> (Suttavibhanga ii Pāc. viii 1, p 265), *nisumbh*<sup>o</sup> (Thera-Gāthā, v 302)

## VIDAMSETI

Just as the roots *ghrīsh* and *hrīsh* give rise to *ghamsati* and *hamsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*

"Pavitttho padīpo andhakāram vidhameti, obhāsam janeti, ālokam *vidamseti*, rūpāni pākatāni karoti" (Milinda-Pañha, p 39)

Pilandhanam *vidamseti* (Therī-Gāthā, v 74, p 131)

Cf ālokañ ca *dassessāmi* (Dīpavamsa, xii 31)

## VILĀPANATĀ

This word occurs as one of the synonyms of *mutthasacca* (Puggala Paññatti, p 25), while *avilāpanatā* is that of *sati*. These must be referred to the *√li*, cf *apilāpana* (Milinda-Pañha, p 37) See Dr Rhys Davids' note on *upalapanā* at Mahāparinibbāna Sutta, i 95

## VISĪYATI

"Kāmam bhijjatu 'yam kāyo mamsapesi visīyarum" (Thera-Gāthā, 312) *Visīyati* is not in Childers, it means 'to be

<sup>1</sup> We find *parisumbh*<sup>o</sup> in Jāt iii p 347

reduced to atoms, to be broken to pieces,' from the root *grī* = *gar*, cf *Mahavastu*, p 23 —

"Te dāni narakapālā kasya dāni yūyam atra saññāpava-mānā pratyudgacchatheti tām praharanti yathā dadhighatikā evam *çhiyanti uchiyanti*," cf *seyyasi, useyyasi, ucinna* (*Jât* 1 174, Dh 147)

### VEGHA-MISSAKENA <sup>1</sup>

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahaparinibbāna Sutta* (ed Childers, p 22)

"Svathāpi Ānanda jarasakatam *vegha-missakena* yāpeti evam eva kho Ānanda *vegha-missakena* maññe Tathāgatassa kāyo yāpeti "

This passage Dr. Rhys Davids translates as follows

"And just as a worn-out cart, Ānanda, can only *with much additional care* be made to move along, so methinks the body of the Tathāgata can only be kept going *with much additional care*" (*Buddhist Suttas*, in "Sacred Books of the East," vol xi p 37)

The translator prefers the reading of the Burmese MSS *vekha-missakena*, and takes *vekha* to be a shortened form of Sanskrit *arekshā* 'care,' a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are

"*vegha-missakenā* ti bāhabandhana - cakkabandhanādinā patisankharanena *vegha-missakena* "

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense

"maññe ti jarasakatam viya *vegha-missakena* maññe yāpeti arahatta-phala-veghanena catu-iriyāpathā-kappanam hoti nidasseti "

The word seems to be used metaphorically, however, in the following verse, where *vegha* is an adjective

<sup>1</sup> See *Academy*, Oct 4, 1884, No 648

“Ye kho te *vegha-missena* nānatthena ca kammunā manusse upaiundhati pharusupakkamā janā te pi tath’ eva kīranti [sic] na hi kammam pañassati” (*Thera-Gāthā*, ed. Oldenberg, p. 20, l. 14.)

The learned editor offers no note of explanation beyond the quotation from the commentary, (“*veghamissenā* ti varattakkhandhādīnī sīlādīsu *vegha-dānena* *veghamissenā* ti pālī so ev’ attho”), and refers to Dr Rhys Davids’s *Buddhist Suttas*

Looking for the present only to the interpretations of the commentaries, it is evident that *vegha* is to be explained by ‘band,’ ‘tie’ (*bandhana*), or by ‘bit of leather,’ ‘thong,’ ‘strap,’ etc (*vaṭṭa-kkhandādī*). According to Buddhaghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of “Riding in a Dak” is to be relied on

“It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a rum as Holmes’ ‘One-horse Shay’” (*Our New Way Round the World*, London, 1883, p. 129)

We cannot, I venture to think, explain *vegha-missakena*, according to the *Sumangala Vilāsinī*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pālī already quoted might be amended somewhat as follows

“And just as an old cart, Ānanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathāgatha is only kept up (*or* supported) by bandages, ligatures, etc.”

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *dhâthâ-bândhnâ*, the "dhâtha" being (according to Bate's Hindi Dictionary) "a handkerchief tied over the head and ears"

But how about the curious form *veggha*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *iekha*, or rather *iekhha*, and would refer it to Sanskrit *ieshka*, 'a noose, lasso' (with *lasso* compare English *lace* and *lash*). Bohtlingk and Roth give only two references for the use of *ieshka* (Çat Br iii 8, 15, and Kâty Çr vi 5, 19). On referring to the second quotation, I find that the commentator explains *ieshka* by *galâ-ieshtuka*.

The change of *shk* to *khk* is quite regular, cf. Sanskrit *nishka* and Pâli *nikkha*. Etymologically, *iekhha* is equivalent to *vinculum*, and must be referred to the root *vik* 'to bind,' preserved in Sanskrit *iesht*, Latin *vincire*, etc.

Professor Kern says "It seems to me somewhat doubtful whether the Pâli word *veggha* must be considered to represent a bad reading. So far as I am able to judge, *veggha* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, 'difficulty, trouble,' so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this 'just as an old cart moves with difficulty, so does the body of Tathâgata.' *Missakena* is here used adverbially, whereas *vegghamissa* in Therâ-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, 'molesting, troublesome'.

"Instances of Sanskrit 'i' passing into Prakrit 'e,' especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpîda*, but Prakrit and Pâli *âielo*, *âielâ*, *îdiça* becomes *edisâ*, *erisa*, for *Viçrabhû*, *Viçramita*, *Viçrantara*, Pâli shows *Vessabhu*, *Vessâmutta*, *Vessantara*. In Prakrit we find *penda* as a substitute to Sanskrit *pînda*, and in one of the inscriptions at Barhut *Anâdhapedika* for *Anâthapîndika*. By a similar process Sanskrit *vighna* will become *vigggha*, *vegggha*, *veggha*, or *vigggha*, *vigggha*, *veggha*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' *e g* in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê'

"There are a few instances of a short 'i' passing into *e—e g* in Pâli *mahesi*, Sanskrit *malusthî*, *veha* in *vehâgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question

"I have tried to show that the change of *vighna* into *vegha* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegha* is necessarily the remote offspring of *vighna*, for, in the language of the Zend-Avesta, we meet with *voghna*, where the particle showed itself in Guna form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*ieghna*, which would correspond to *voghna*, except in gender."

To this I replied that "If we were quite sure that *vegha* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof Kern's suggestion would be perfectly convincing. Pâli has the word *viggaha*, which Childers rightly refers to Sanskrit *vighna* and it is quite possible, too, for a prâkritised variant *vegha* to have co-existed along with *viggaha*, for we have *nekkha*, as well as *nakkha* (from 'niska'), and *inghâla* and *angâra*. But there are one or two points that seem to militate against Prof Kern's theory that *vegha* = 'difficulty'.

"1 The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *vighamissena* better than 'troublesome'.

"2 The force and appropriateness of the comparison seem to be spoiled by the use of *vegha* in the sense of 'difficulty', for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

"It is possible to let the reading of the Sinhalese MSS stand as a variant of *iekhā* or *iekhkha*. Dr. Trenckner has shown that Pāli has such duplicates as *laṅgeti* and *laketi*, *lagula* and *lakuta*, *chagana* and *chakana*,<sup>1</sup> *paligha* and *palikhha*. Why, then, may there not have been a *iegha* as well as a *iekhā*?<sup>2</sup> Perhaps the form *iegha* was preferred to *iekhā* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether *iegha* or *iekhā* be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide, but Prof. Kern's explanation is valuable and suggestive, and he certainly proves that a Pāli form *iegha* is a representative of Sanskrit *igṇa*."

### VERAMBA

*Veramba-vāta* seems to mean 'a strong sharp cutting wind' (see Jāt. iii pp. 255, 256, 484, Thera-Gāthā, vv. 597, 598).

The Jātaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *ṛambh* or *lambh* 'to roar, bellow,' cf. Sk. *ṛambha* 'lowing'.

### SADDHA

At p. 84 of the "Journal of the Pāli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for *saddha*=*śaddha*" that they may come across.

<sup>1</sup> Cf. Pāli *laṅḍā* (not in Childers) 'a chain attached to a well,' with Marāṭhī *laṅḍā* (Mil. P. p. 378).

<sup>2</sup> The literary Pāli has *mekha* for *megha*, and Marāṭhī has *regha* for *rehha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.



The following instance is from Prof Carpenter's transcript of the Ambattha-Sutta (i 27, 28) "Api nu nam brāhmanā bhojeyyum *saddhe* vā thālipāke vā yaññe vā pāhune vā ti "

Mr Bendall says (Journal, p 80) that "there must have existed a various reading for the words *pamuñcantu saddham*" We find this in the Pāiāyana-Sutta of the Sutta-Nipāta, v 23

"Yathā ahū Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcantu saddham* "

which is thus translated by Prof Fausboll in "Sacred Books of the East," vol x p 213 "As Vakkali was delivered by faith, so shalt thou let faith deliver thee "

*Muttasaddha* does not usually mean "delivered by faith ", that is expressed by *saddhā-vimutta*

Dr Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p 173

### SANKUTIKA OR SANKUTITA

*Sankutika*, not in Childers, occurs in Jāt 11 p 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold' In Jātaka, 11 p 225, we find *sankutito nipaggi*, where a various reading has *sa[n]kutiko* for *sankutiko*

Buddhaghosa, in his comments on *bhāḍakutika bhāḍakutika*, has *sankutita* 'puckered, drawn up' *Sankutika* seems to be correct, and may be compared with *ukkutika* 'crouching, squatting on the haunches,' cf "*patikutito patisakki*" (Culla-vagga, vii 3, 12)

### SAMBĀDHA

"Ekaccā apagatavatthā pākatabhībhacca-sambādhathānā (Jāt 1 p 61)

Professor Rhys Davids (Jātaka, Eng Trans p 81) translates the foregoing passage as follows —"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress" But *sambādhathānā* signifies 'private parts,' cf *sambādha* = *muttalārana* (Suttavibhanga, 11 p 260,

Pâc 11 2), *puṇḍum muḥeḍe*, Sk *sambādhana* It also occurs in Mahāvagga, vi 22 1-3, Cullavagga, v 27 4

### HĪRAHIRAM

*Hīrahīram karoti* signifies 'to cut into strips' In Jât 1 p 9, "muñja tinam *hīrahīram* katvâ" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic

In Dham p 176, it seems to mean 'to ribbons, to strips' Childers gives no etymology Can it be referred to a Sk *hīra* = 'strip, band,' cf Sk *hīra* = *mekhalā*?

### HURAM

For *huram* in the phrase "*idha vâ huram vâ*" (Kh. 7, Dham 4) various etymologies have been proposed

Prof Fausboll (Dhammapada, p 409) suggests *siaram* Prof Kern, according to Childers, ingeniously refers it to Sk *aparam* Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *hera*, that ought to be written *h'etam* and *h'era*

The editor of the Dhammapada renders *huram* by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* 'here, in this world', and the phrase "*idha huram*" is equivalent to "*idha pecca*," "*idha . . . paraloke*"<sup>1</sup>

As *paramhī* is so often opposed to *idha* in the sense of 'in the other world,' it seems very doubtful whether *huram* can be a prakritised form of *aparam* It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world

*Huram* is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term

<sup>1</sup> In our own language 'here and there' are used to denote 'this world and the next', cf *Hymns Ancient and Modern* (225)

"Brief life is here our portion,

The tearless life is there"

Can it be referred to Sk *huruk* (*huruk*), a weakened form of an original *hural* 'out of sight, away' Cf. Sk *triyah* and *manâh* with Pâli *triyam* and *manam*

## HURÂHURAM

*Hurâhuram* has generally been connected with the foregoing *huram* It occurs in v 334 of the Dhammapada —

"*Mano jantamattacâriṇo tanhâ vaddhatî mâluvâ viya  
so palavati hurâhuram phalam iccham vâ vanasmim vâ-  
naro*"

Prof Fausboll renders this as follows —

"*Hominis socorditer viventis libido increscit mâluvâ velut,  
is currit huc et illuc fructum desiderans sicut in sylva simia*"

Prof Max Muller renders it thus —

"The thirst of a thoughtless man grows like a creeper,  
he runs *from life to life*, like a monkey seeking fruit in the  
forest" <sup>1</sup>

Gray's version is nearly the same, and he translates *hurâ-  
huram* by 'from one existence to another'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhavê* (in various rounds of re-birth) But this phrase is comparatively a late one, cf "Das'ime kâṇḍa dhammâ *bhave bhavê* anudhâvanti" (Mil Pañha, p 253) In the older books too the term *sandhâvati* is usually employed for *samsarati* (see Sept Suttas Pâlis, p 21)

Prof Kern looks upon *hurâhuram* as another form of Sk *huram*, which we find in Pâli as *huram*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously' But, as Childers remarks, there are very great difficulties in the way of this identification Objection too must be taken to Childers' comparison of *hurâhuram* with *phalâphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth' If *huram* be an adverb, meaning 'yonder,' then *huram huram* like *sîgham sîgham* might become *hurâhuram*, the

<sup>1</sup> In the first edition Prof Max Muller translates *hur*° by 'hither and thither'

nasal vowel being replaced by a long one, as in *sīha* for *simha* and *sārambha* for *samāmbha*. It is not very clear, however, that *hūam*, in the phrase “*idha iā hūam vā*,” has any etymological connection with *hūāhūam*.

The simile in v 334 of the Dhammapada does not quite bear out the explanation of ‘from birth to birth,’ or ‘in various births.’ The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and ‘*ī ī ī ī*’ in search of that, and that alone, which shall satisfy his desire, and we note too that in verses 333, 334, ‘loke’ occurs with reference to *tanhā*.

We may of course apply the term ‘running’ metaphorically to the *thought* of the careless liver, cf “*cittam udhāriti ekaggatam na labhati*” (Jāt 1 p 7). A good illustration of *tanhā* causing people to run about eagerly in this life is contained in Jāt. II No 260, “*ime sattā udaradūtā tanhā rasena vicārenti, tanhā ca ime satte vicāreti*.” The whole story is an excellent comment upon the word now under consideration.

The meaning of *hūāhūam* might be explained by ‘far and wide,’ corresponding to an older *uam uam*, with inorganic *h*, but it is far more probable that it is of the same origin as the Marāthī डरडर ‘regretting, uneasy hankering,’ and signifies ‘eagerly, hankeringly.’

## ALLUSIONS TO JĀTAKA STORIES IN MANU.

In Manu, bk IV verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jātaka*, No 38, 1 220. See Eng translation by Dr Rhys Davids, pp. 317-321, that of the cat is the *Bilāsa Jātaka*, No 129, Fausboll, 1 p 460.

There is also a reference to the cat in Manu iv 195

“Dharmadhvaṇṇo sadā lubdhagṇādmiko lokadambhakah  
vaidālaviṇṇiko jñeyo hṁsīṣaḥ saivābhīsandhakah”

Dr Hopkins notes that Medhātithi, one of the commentators on Manu, says that some read the following verse from the fourth book of the Mahābhārata

“Yasya dharmadhvaṇṇo nityam sadadhvaṇṇo 'echritah  
prachannāni ca pāpāni vaidālam nāma tad vratam iti”

With the foregoing we may compare the following verse from the Bilāra Jātaka

“Yo ve dhammadhajaṃ katvā nigulho pāpam ācare  
vissāsayaṭvā bhūtāni bilāraṃ nāma tam vatan ti.”

### ONOMATOPOEIAS

In Jāt iii p 223, we find the curious onomatopoeia *ahuhā-ḥya* ‘a roar of laughter,’ cf Sk *halaha’ā* ‘a shout’, *hulahlūh* ‘a joyful shout, or exclamation’

Another word of this kind is *dullabha* and *dabhakha* (Jāt iii p 76) ‘the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom *dadda-bhāyati* (Ib p 77) Perhaps the √*dabhi* ‘to deceive’ has some connection with it, cf Marāṭhī *dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly’

*Kṃakṃāyati kṃṃkṃāyati* ‘to ring like small bells’ (*kṃ-kṃ*), see Jāt iii p 315

*Surusura*, Gogerly says, ‘sucking up food’, Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see Pāt 22, Sekkhiyā Dhammā 51, Vinaya Texts, part 1 p 65) In the Sutta-vibhanga, ii p 197, it is used to represent the sound made in drinking milk

*Kṛṣṣ* ‘a ṛ-ṣ sound’ (Jāt ii p 363, Jāt iii p. 225), ‘a tinkling sound’ (Jāt ii p 397) Cf Sk *kṛlakṛla* ‘a sound expressing joy’

*Capu capu* is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi 5, p 98), 'smacking the lips' (Pât 50th Sekkhiyâ Dhammâ)

*Ghūṇi, ghūṇāyati* 'snoring like a pig' (Jât iii p 538) Cf *murumura* 'a crunching sound in eating raw flesh' (Jât i p 461), whence the denominatives *muramurāpeti*, *muramurupeti* (Jât iii p 134)

*Hukku* 'the noise made by a jackal' (Jât iii p. 113) Cf Marāthi *hukī*, *hukki*, *hūka* 'the cry of the jackal' Hindī *hukhuka* 'sobbing, crying'

*Kiki*, sound made by monkeys (Jât ii p 71)

*Khatakhata*, 'a noisy sound, chattering' (Mahāvagga, v 63) The translators of the Vinaya Texts render it 'harsh tones' Cf Sk *khatakhataṃ*, 'to spring or issue forth with a noise' Marāthi *khatakhata*, 'fuss, bother, altercation, chattering'

*Vaggu*, 'a sweet sound made by a young peacock' (Jât ii p 439)<sup>1</sup>

#### PARROTS AND HILL-PADDY

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dīpavamsa, vi 11, pp 42, 147)

On parrots figuratively 'hill-paddy,' see Jât i pp 325, 327, Mahāvam p 22

#### TRACES OF JĀTAKA TALES IN THE PANJĀB

In the story of "*Rājā Rasālū*" in R C Temple's LEGENDS OF THE PANJĀB (p 45), we have a very interesting and curious variant of the *Surannakakkata Jātaka* (Jât iii p 293), in which a *scorpion* takes the place of the *crab*, and a *hedgehog* that of the *crab* in the Pāli story The hedgehog kills both the scorpion (Kalīr) and the serpent (Talīr) See Folk-Lore Journal, vol iii pt 1, p 243

In WIDE-AWAKE STORIES we find a very inferior variant

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<sup>1</sup> Childers has no instances of *huyati* = *parādāti* (Jât ii p 439, v 130)

of the *Vānaṃda Jātaka* (Jāt 1 p 278) under the title of "*The Jackal and the Crocodile*" In the Pāli story it is a monkey that outwits the crocodile In the story of "*The Jackal and the Partridge*" we have a variant of the *Sumsumāra Jātaka* (Jāt 11 p 158) In the Panjābi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions, he leaves it at home locked up in the cupboard" In the Jātaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree

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# THE DĀTHĀVAMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA

## PATHAMO PARICCHEDO

- 1 Visāradam vādapathātivattinam  
 asesañeyyāvaranappahāyīnam  
 namāmi satthāīam anantagocaram
- 2 Tīlokanāthappabbhavam bhayāpaham  
 sevītam  
 namāmi dhammam nīpunam sududdasam
- 3 Pasādam attena pi yattha pānino  
 phusanti dukkhakkhayam accutam padam  
 tam āhuneyyam susamāhītiindriyam  
 namāmi sangham
- 4 Vibhūsayam Kālakanāgaranvayam  
 Parakkamo kārūniko camūpati  
 gavesamāno jinasāsanassa yo  
 virūlhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapanduvamsajam  
 vīlhasaddham munirājasāsane  
 piyamvadam nītipathānuvattinam  
 sadā pajānam janikam va mātarām



- 6 Piyam parakkantibhujassa rājino  
mahesim  
vidhāya Līlāvatim icchitatthadāma  
asasāṅkātalarajjalakkhiyam
- 7 Kumānam ārādhita-sādhumantīnam  
mahādayam Pandunarindavamsajam  
vidhāya saddham Madhūṇḍanāmakam  
susikkhitam pāvācane kalāsu ca
- 8 Naṇḍasūṇṇam suciran ti-Sīhalam  
itippatīlam ayasam apānudi  
cīram paṇītena ca cīvarādīnā  
susaññite samyamino atappayī
- 9 Cīratthitīm pāvācanassa icchatā  
kātāṇṇuṇā vikkamabuddhisālīnā  
satīmatā candimabandhukittīnā  
sagūravam ten' abhiyācīto aham
- 10 Sadesabhāsāya kavīhi Sīhale  
katam pi vamsam jīnadantadhātuyā  
niruttīyā Māgadhikāya vuddhiyā  
karomī dīpantaravāsīnam api
- 11 Jīno yam iddhe Amaravhaye pure  
kadāci hutvāna Sumedhanāmako  
mahaddhane vip̐pakulamhi māṇavo
- 12 Aham hi jātivyasanena pīlito  
jarābhībhūto maranena otthato  
sivam padam jātījarādīnissatam  
gavessayissam ti raho vicintīya
- 13 Anekaśāṅkham dhanadhāṇṇasampadam  
patitthapctīva kapaṇesu duccajam  
anappake pemabharāṇubandhīno  
vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhīle manorame  
gharābhīnikkhamma Himācalantike  
mahidharam Dhammikanāmaṇissutam  
upecca nānātarurājībhūsitam
- 15 Maṇonukūle suvaṇṇajāṇimmitte  
asammigāṇam agatīmhi assame

- nivatthacīo ajānikkhipam vāham  
 jatādharo tāpasavesam aggahī  
 16 Susaṇṇatatto paṇimāritindriyo <sup>1</sup>  
 phalāphalādīhi pavattayam tanum  
 gato abhiññāsu ca pāṇamim vasī  
 tahiṃ samāpattisukham avindī so  
 17 Susa mahājanen' attamanena aṇjase  
 pathappadese abhiyantam attano  
 anitthite yeva Sumedhatāpaso  
 18 Agādhāñeyyodadhīpārādassinam  
 bhavantagum nibbanatham <sup>2</sup> vīṇāyakam  
 anekakhināsavalakhasavitam  
 kadāci Dīpankarabuddham addasa  
 19 Tato sasanghassa tilokabhattuno  
 paṇicajitvāna tanum pi jīvitam  
 pasāyayitvāna jatājīnādīkam  
 vīdhāya setum tanum eva pallale  
 20 Anakkamitvā kalalam mahādayo  
 sabhikkhuko gacchatu pitthiyā itī  
 adhittahitvāna nīpannako tahiṃ  
 anātham etam ti-bhavam samekhiya  
 21 Dayāya saṇcoditamānaso jane  
 bhavannavā uddharitum dukhaddite  
 akāsi sambodhipadassa pattiyā  
 mahābhīṇihāraṃ udaggavikkamo  
 22 Atho viditvā vasino tam āsayam  
 adāsī so vjākaranam mahāmunī  
 tato puram tamhi Tathāgate gate  
 sayam vasī sammāsī pāṇamīgune  
 23 Tato ca kappānam alīnavikkamo  
 asankhiye so caturo salakkhake  
 tahiṃ tahiṃ jātīsu bodhipācane  
 vīuddhasambhāragune apūriya  
 24 Athābhijāto Tusīte mahāyaso  
 vīuddhasambodhipadopaladdhiyā

<sup>1</sup> M parivārita<sup>2</sup> B nibbanatham





- 43 Samimsu rogavyasanāni pāninam  
bhayam tīracchānagate na pīlayi  
janā ahesum sakhlā piyamvadā  
pavattayum koñcanadam matangajā
- 44 Itayā ca hesimsu pahatthamānasā  
nadimsu sabbā sayam eva dundubhī  
ravimsu dehābharanāni pāninam  
disā pasidimsu samā samantato
- 45 Pavāyi mando sukhasītamārito  
pavassi meghe pi akālasambhavo  
jahimsu ākāsagatim vihangamā  
mahim samubbhijja jalam samutthahi
- 46 Asandamānā 'va thitā savantiyo  
nabhe virocimsu asesaḥotiyo  
bhavā ahesum vivatā samantato  
janassa nāsum cavanupapattiyo
- 47 Samekkhataṃ nāvaiyānā nagādayo  
pavāyi gandho api dībbasammato  
dumā ahesum phalapupphadhārino  
ahosi channo kamalehi annavo
- 48 Thalesu toysu ca pupphamānakā  
vicittapupphā vīkasimsu sabbathā  
nirantaram . . . . .  
ahosi sabbam vasudhambarantaram
- 49 Nisajja pallankavare tahiṃ jīno  
sukham samāpattivihārasambhavam  
tato 'nubhonto sucirābhīpatthitam  
dīnāni satt' eva atikkamāpayi
- 50 S . . . . . gagananganam tato  
pad . . . . . yamakam mahāmmuni  
sa pāṭihīram tīdivādhivāsīnam  
jīnattane samsayitam nīlākari
- 51 Ath' otarivāna jayāsanassa so  
thito va pubbuttarakannanissito  
dīnāni sattānīmīsenā cakkhunā  
tam āsanam bodhitum ca pūjayi
- 52 Ath' antarāle manīcankame jīno  
ṭṭhappadesassa ca āsanassa ca

- mahārahe devavarābhīnimmite  
dīnāni satt' eva akāsi cāṅkamam
- 53 Tato disāyam aparāya bodhiyā  
upāvisitvā ratanālaye jino  
samantapattthānanayam vicintāyam  
dīnāni satt' eva sa vītīnāmayi
- 54 Viniggato satthu sarīrato tadā  
jutippabandho patibandhavajjito  
pamānasuññāsu ca lokadhātusu  
samantato uddham adho ca patthari
- 55 Vatassa mūle Ajapālasaṇṇino  
sukham phusanto pavivekasambhavam  
vināyako satta vihāsi vāsare  
anantadassī suraājapūjito
- 56 Vihāsi mūle Mucalīndasākhino  
nisajja bhogāvalimandirodare  
vikinnapupphe Mucalīndabhogino  
samādhinā vāsarasattakam jino
- 57 Dume pi Rājāyatane samādhinā  
vihāsi rattindivasattakam muni  
sahassanetto atha dantaponakam  
mukhodakaṇ cāpi adāsi satthuno
- 58 Tato mahāājavarehi ābhatam  
sīlāmayam pattacatukkam ekakam  
vidhāya mantham madhupindikam tahiṃ  
patiggahetvāna sa vāṇijāhatam
- 59 Katannakicco sarānesu te ubho  
patitthapetvāna Tapassu-Bhalluke  
adāsi tesam abhīyūjīṇaṃ sikkam  
parāmasitvāna sīram sīroruhe
- 60 Vatassa mūle Ajapālasaṇṇino  
sahampatibrahmavarena yācito  
janassa kātum varadhammasangaham  
agañchi Bārānasim ekako muni
- 61 Gantvā so dhammarājā vanam Isipatanam saṇṇatānam  
niketam  
pallankasmim nisīnno tahiṃ avicalitattthānasampādītamhi  
āsālhe punnanāyāṃ sītaruciṇuciyaṃ jotite cakkavāle

devabrahmādīkānam duritamalaharam vattayī dhamma-  
cakkam

62 Sūtvā saddhammam aggam tibhuvanakuharābhoga-  
vitthārikam<sup>1</sup> tam

Aññāṅkondaññānāmadvijamunīpamukhatthārasabrahma-  
kotī

aññāsum maggadhammam parimitarahite cakkavāle ulāro  
obhāso pātubhūto sapadī bahuvīdham āsī accherakam ca

PATHAMO PARICCHEDO

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<sup>1</sup> B °vitthāritam

## DUTIYO PARICCHEDO

- 1 Tato patthāya so satthā vinento devamānuse  
bodhito Phussamāsambhī navame punnamāsiyam
- 2 Lankam āgamma Gangāya tīre yojanavittthate  
Mahānāgavanuyyāne āyāmena tiyojane
- 3 Yakkhānam samitum gantvā thatvāna gagane tahiṃ  
vātandhakāravutthīhi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā  
cammakhandam pasāretvā nisīditvāna tankhane
- 5 Chammakhandam padittaggi jālamālāsamākulam  
iddhiyā vaddhayitvāna yāva sindhum samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare  
Giridīpam idhānetvā patitthāpesi te tahiṃ
- 7 Desayitvā jīno dhammam tadā devasamāgame  
bahunnam pānakotīnam dhammābhīsamayam akā
- 8 Mahāsumanadevassa sele Sumanakūtake  
datvā namassitum kese agā Jetavanam jīno
- 9 Patitthapetvā te satthunīsinnāsanabhūmiyā  
indanīlamayam thūpam karitvā so apūjayi
- 10 Nissāya manīpallankam pabbatannavavāsīno  
disvā yuddhatthike nāge Cūlodara-Mahodare
- 11 Bodhito pañcame vasse cittamāse mahāmuni  
uposathe kālapakkhe Nāgadīpam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane thitam  
attano bhavanam yeva Rājāyatanapādapam
- 13 Indanīladdikūtam va gahetvā tutthamānaso  
dhārayitvā sahāgañchi chattam katvāna satthuno
- 14 Ubhinnam nāgarājūnam vattamāne mahāhave  
nisinno gagane nātho māpayittha mahātamam
- 15 Ālokam dassayitvā 'tha assāsetvanā bhogino  
sāmaggikaranam dhammam abbhāsi purisāsabho



- 16 Asītīkotīyo nāgā acalambudhivāsīno  
patitthahimsu muditā silesu saṇanesu ca
- 17 Datvāna maṇipallankam satthuno <sup>1</sup> tatth' āsīnam mahāvīram annapānehi tappayum
- 18 Patitthapetvā so tattha Rājāyatanapādapam  
pallankam tañ ca nāgānam adāsi
- 19 Bodhito atthame vasse vesākhe punnamāsiyam  
Maṇi-akkhika-nāmena nāgindena nīmantito
- 20 Nāgarājassa tass' eva bhavanam sādhusajjītam  
Kalyāṇīyam pañca bhikkhusatehi saha āgamī
- 21 Kalāṇī-cattivatthāne kate ratanamandape  
mahārahamaṇi pallanke upāvisi narāsabho
- 22 Dibbhehi bhujaghehi sasangham lokanāyakam  
santappesi phanindo so bhujagehi <sup>1</sup> purakkhato
- 23 Dhammānāyaka saddhammam <sup>1</sup> so satthā Sumane kūte dassesi padalañchanam
- 24 Tato pabbatapādamhi sasangho so vināyako  
divā vihāram katvāna Dīghavāpim <sup>2</sup> upāgamī
- 25 Thūpatthāne tahiṃ buddho sasangho 'bhinnisīdiya  
samāpattisamubbhūtam avindi asamam sukham
- 26 Mahābodhitarutthāne samādhim appayī jino  
Mahāthūpappadesa ca viharittha samādhinā
- 27 Thūpānāmaṇi thūpassa thāne <sup>1</sup> sabhikkhusangho sambuddho muhuttam vītināmayi
- 28 Sūlāthūpappadesaṇi thatvā kālavidū muni  
deve samanūsāsetvā tato Jetavanam agā
- 29 Agiddho lābhasakkāre asayham avamānanam  
sahanto kevalam sabbalokanītharanatthiko
- 30 Samvaccharāni thatvāna cattālīsam ca pañca ca  
desayitvāna suttādīm navangam satthusāsanam
- 31 Tāretvā bhavakantārā jane sankhyātivattino  
buddhakiccāni sabbāni nitthāpetvāna cakkhumā
- 32 Kusinārāpure rañṇam Mallānam Upavattane  
sālayanamaṇi yamaka-sālarukkhānam antare
- 33 Mahārahe supaṇṇatte mañce uttarasīsakam  
nīpanno sihaseyyāya vesākhe punnamāsiyam

<sup>1</sup> B Bhujagehi<sup>2</sup> M Dīghavāpim

- 34 Desetvā pathame yāme Mallānam dhammam uttamam  
Subhaddam majjhime yāme pāpetvā amatam padam
- 35 Bhikkhū pacchimayāmamhi dhammakkhandhe asesake  
sangayha ovaditvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato  
utthāya parinibbāyi sesopadhivivajjito
- 37 Mahākampādayo āsum tadā acchariyāvahā  
pūjā vīsesā vattimsu devamānusakā bahū
- 38 Parinibbānasuttante vuttānukkamato pana  
pujāvīseso viññeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi vethetvā paṭhamam jīnam  
vethayitvāna kapāsapicunā vihatena ca
- 40 Evam pañcasatakkhattum vethayitvāna sādhu-kam  
pakkipitvā suvaṇṇāya telapunnāya doniyam <sup>1</sup>
- 41 Vīsam hatthasatubbedham gandhadāruhi sankatam  
āropayimsu citakam Mallānam pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite  
citakam mā jalitthā ti devādhitthānato pana
- 43 Pāmokkhā Mallārajūnam vāyamanā p' anekadhā  
citakam tam na sakkhimsu gābhāpetum hutāsanam
- 44 Mahākassapatherena adhitthānena attano  
vatthādini mahādonim citakam ca mahārahām
- 45 Dvīdhā katvāna nikkhamma sakasīse patitthitā  
vanditā satthuno pādā yathāthāne patitthitā
- 46 Tato devānubhāvena pajjalittha cittānalo  
na masi satthudehassa daddhass' āsi na chārīkā
- 47 Dhātuyo avasissimsu muttābhā kañcanappabbhā  
adhitthānena buddhassa vipakinnā anekadhā
- 48 Unhīsam akkhakā dve ca catasso dantadhātuyo  
icc ete dhātuyo satta vipakinnā na satthuno
- 49 Ākāśato patitvā pi uggantvā pi mahitalā  
samantā jaladhārāyo nibbāpesum citānalam
- 50 Therassa Sāriputtassa antevāsī mahiddhiko  
Sarabhunāmako thero pabhinnapatisambhido
- 51 Gīvādhātum gahetvāna citato Mahiyangane  
patitvāpetvā thūpamhi akā kañcukacetiyaṃ

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<sup>1</sup> M. Doniyā

- 52 Khemavhayo kārūṇiko khīnasamyojano muni  
citakāto tato vāmadāthādhātum
- 53 Atthannam atha rājūnam dhātu-atthāya satthuno  
uppannam viggaham Dono sametvāna dvijuttamo
- 54 Katvāna attha kotthāse bhājetvā sesadhātuyo  
adāsi attha rājūnam tam-tam-nagaravāsīnam
- 55 Itatthatutthā gahetvāna dhātuyo tā narādhīpā  
gantvā sake sake ratthe cetiyāni akārayum
- 56 Ekā dāthā Surindena ekā Gandhāravāsīhi  
ekā sakkatapūjītā
- 57 Dantadhātum tato Khemo attanā gahitam adā  
Dantapure Kalingassa Brahmādhātassa rājino
- 58 Desayitvāna so dhammam bhetvā sabbakudittthiyo  
rājānam tam pasādesi aggamhi ratanattaye
- 59 Ajjhogāṇṇho munindassa dhammāmatamahannavam  
so narindo pavāhesi malam macchariyādikam
- 60 Pāvussako yathā meghe nānāratanaṇṇasato  
dāsi dāthā rājūna so nibbāpesi naruttamo
- 61 Suvānākkāsa rājūna rājūna sobhitam  
kūtāgārasatākinnam tarunādiccasannibham
- 62 Nānāratanasobbhāya duddikkham cakkhumūsanam  
yānam saggaṇṇapavaggaṇṇa
- 63 Kārayitvāna so rājā dāthādhātumīvesanam  
dhātupītham ca tatth'eva kāretvā ratanujalam
- 64 Tahim samappayitvāna dāthādhātum mahesino  
pūjesi pūjesi rattindivam atandito
- 65 Iti so sañcinitvāna puññasambhārasampadam  
cajitvā mānusam deham saggakāyam alankari
- 66 Anujāto tato tassa Kānājavāso suto  
rajjam laddhā amaccānam sokasallam apānudi
- 67 Dantadhātum tam abhīpūjīya  
nīccam manippadīpehi jotayī dhātumandiram
- 68 Icc' evam ādīm so rājā katvā kusalasañcayam  
jahitvāna nijam deham devindapuram ajjhagā
- 69 Sunando nāma rājindo ānandaṇṇanano satam  
tass' atraṇṇo tato āsi buddhasāsanamāmako

- 70 Sammānētvāna so dantadhātum ñeyyantaḍassino  
mahatā bhattiyogena agā devasahavyatam  
71 Tato param ca aññe pi bahavo vasudhādhīpā  
dantadhātum munindassa kamena abhiṇṇajayam  
72 Guhasivavhayo rājā duratikkamasāsano  
tato rajasirim patvā anuganhī mahājīnam  
73 Saparatthānabhiññe<sup>1</sup> so lābhāsakkāralolupe  
māyāvino avijjandhe Niganthe samupatthahi  
74 Vassāratte yathā cando mobakkhandhena āvato  
nāsakkhi gunaramsihi jalitum so narāsabho  
75 Dhammamaggā apete pi pavitthe ditthikānanam  
tasmim sādhipatham aññe nātivattimsu pānino  
76 Hemataranamālāhi dhajehi kadalīhi ca  
pupphagghiyehi<sup>2</sup> nekehi sajjetvā nāgarā param  
77 Naccagītādīkehi ca  
hemarūpiyapupphēhi gandhacunnādīkehi ca  
78 Pūjentā<sup>3</sup> muniājassa dāthādhātum kudācanam  
akamsu ekanigghosam samvattambudhisannibham  
79 Ugghātetvā narindo so pāsāde sīhapañjaram  
passanto janam addakkhi  
80 Rājā vimbitamānaso  
kotūhalākulo hutvā idam vacanam abravī  
81 Accherakam kim etan nu kīdisam pātihāriyam  
mam etam nagaram kasmā chananissitakam itī  
82 Tato amacco ācikkhi medhāvī buddhamāmakō  
rājino tassa sambuddhānubhāvam avijānato  
83 Sabbābhībhussa buddhassa tanhāsankhayadassino  
esā dhātu mahārāja Khemattherena āhatā  
84 Tam dhātum pūjayitvāna rājāno pubbakā idha  
kalyānamitte nissāya devakāyam upāgamum  
85 Nāgarā pi ime sabbe samparāyasukhatthikā  
pūjayanti amāgamum dhātum tam satthuno itī  
86 Tassāmaccassa so rājā sutvā dhammasubhāsitam<sup>3</sup>  
dulladdhimalam ujjettvā pasīdi ratanattaye  
87 Dhātupūjān karonto so rājā acchāriyāvaham

<sup>1</sup> B °nabhuñño

<sup>2</sup> B puente

<sup>3</sup> M dhammam

- titthiye dummane 'kāsi sumane c' etare jane  
 88 Ime ahnikā sabbe <sup>1</sup> thaddhā sathā ca duppaññā <sup>2</sup>  
 thaddhā sathā ca duppaññā <sup>3</sup>  
 89 Iti so cintayitvāna Guhasīvo narādhīpo  
 pubbājesi sakā ratthā Niganthe te asesake  
 90 Tato Niganthā sabbe pi ghatasittānalā yathā  
 l'ā <sup>1</sup> <sup>2</sup> <sup>3</sup> 'gañchum puram Pātahputtakam  
 91 Tattha rājā mahātejo Jambudīpassa issaro  
 Pandunāmo tadā āsi anantabulavāhano  
 92 Kodhandhā 'tha Niganthā te sabbe pesuññakārakā  
 upasankamma rājānam idam vacanam abravum  
 93 Sabbadevamanussehi vandaniye mahiddhike  
 Siva-brahmādayo deve niccama tumhe namassatha  
 94 Tuyham sāmantabhūpālo Guhasīvo panādhunā  
 nindanto tādise deve chavatthim vandate iti  
 95 Sutvāna vacanam tesam rājā kodhavasānugo  
 Sūnam sāmantabhūpālam Cittayānam ath' abravī  
 96 Kālingarattham gantvāna Guhasīvam idbhānaya  
 pūjitam tam chavatthim ca tena rattindivam iti  
 97 Cittayāno tato rājā mahatim catuṅganim  
 sannayhitvā sakam senam purā tamhā 'bhinikkhami  
 98 Gantvāna <sup>2</sup> so mahīpālo senangehi purakkhato  
 Dantapurassāvidūre khandhāvāram nivesayi  
 99 Sutvā <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> 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<sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup>

- 105 Jetvā namucino senam patvā sabbāsavakkhayam  
anāvarenañānena sabbadhammesu pūragu  
106 Dittadhammasukhassādām aganetvāna attano  
dhammanāvāya tāresi janatam yo bhavannavā  
107 Devātidevam tam buddham saranam sabbapāṇinam  
jano hi avajānanto addhā so vañceto iti  
108 Icc' evam ādim sutvāna so ijjā satthu vānnanam  
ānandassuppabandhehi pavedesi pasannatam  
109 Guhasīvo pasannam tam Cittayānam udikkhiya  
tena saddhim mahaggham tam agamā dhātumandiram  
110 Haricandanasambhūtadvārabāhādikehi<sup>1</sup> ca  
pavālavalāmālāhi lambamuttalātāhi ca  
111 Indanīlakavātehi manikinkinikāhi ca  
sovanakannamālāhi sobhitam manithūpikam  
112 Uccam veluriyubbhāsichadanam makarākulam  
dhātumandiram adakkhi na ...  
113 Tato setātapattassa hetthā ratanaçittitam  
disvā dhātukarandam ca tuttho vimhayam ajjhagā  
114 Tato Kalanganātho<sup>2</sup> so vivaritvā karandakam  
mahitale nihantvāna dakkhinam jānumandalam  
115 Añjalum paggahetvāna guṇe dasabalādike  
saritvā buddhasethassa akāsi abhiyācanam  
116 Gandambarukkhamūlamhi tayā tithiyamaddane  
yamakam dassayantena pātihāriyam abbhutam  
117 Pubbakāyādinikkhanta jalānalasamakulam  
cakkavālanganam katvā janā sabbe paśādītā  
118 Desetvāna tayo māse Abhidhammam sudhāsinaṃ  
nagaraṃ otarantena Sankassam Tavatimsato  
119 Chattacāmarasankhādīgāhakehi anekadhā  
brahmadevāsūrādīhi pūjitena tayā pana  
120 Thatvāna manisopāne Vissakammābhiniṃmite  
Lokavivaranam nāma dassitam pātihāriyam  
121 Tathā 'nekesu thānesu munirāja tayā puna  
bahūni pāthihārāni dassitāni sayambhunā

<sup>1</sup> M sambhûtam

<sup>2</sup> B Kâlinga, comp III 7.

- 122 Pātihāriyam ajjāpi <sup>1</sup> manussānam dassanīyam tayā itī  
 123 Abbhuggantvā <sup>2</sup> vissajjentī rajatadhavalā ramsiyo dantadhātu<sup>2</sup>  
 dhūpāyantī sapadā bahudhā <sup>3</sup> muhuttam  
 nibbāyantī nayanasubhagam pātihīram akāsi  
 124 Accheram tam paramarucam Cittayāno narindo  
 disvā hattho enapāricitam ditthijālam jahitvā  
 gantvā buddham saranam asamam sabbasenīhi saddhim  
 aggam puññam pasavi bahudhā <sup>4</sup>

## DUTIYO PARICCHEDO

<sup>1</sup> B M gagana<sup>2</sup> B dhātum

## CHAPTER III

- 1 Tato Kaluṅgādhīpatissa tassa  
so Cittaṃāno paṇamappito  
tam sāsanaṃ Paṇḍunārādhīpassa  
ñāpeṣi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi  
pupphēhi dhūpēhi ca toranehi  
alankaritvāna mahāvītāna-  
nīvānītādiccamāṇīcyālam
- 3 Assuppabandhāvutalocanehi  
purakkhato negamanāgarehi  
samubbahanto sīrasā nījena  
mahāraham dhātukarandakam tam
- 4 Samussitodārasitātapattam  
sankhodaṇḍodātaturangayuttam  
ratham navādiccasamānavannam  
āruya cittaṭṭharanābhīṇāmam
- 5 Anekasankhehi balehi saddhim  
velātīvattambudhisannibhehi  
nīvattamānassa bahujanassa  
vinā pi deham manasānuyāto
- 6 Susanthatam sabbadhi vālukāhi  
susajjitam punnaghatādīkehi  
pupphābhikinnam patipajja dīgham  
suvitthatam Pāṭaliputtamaggam
- 7 Kalinganātho kusumādīkehi  
naccehi gītehi ca vāditehi  
dīne dīne addhanī dantadhātum  
pūjesi saddhim vanadevatāhi
- 8 Suduggamam sindhumahīdharehi  
kameṇa-m-addhānam atikkamitvā  
ādāya dhātum manujādhinātho  
agā puram Pāṭaliputtanāmam





- 18 Disvānubhāvam jīnadantadhātuyā  
 āpajji so vimhayaṃ aggarājā  
 eko 'tha issāpasuto nigānho  
 tam rājajāṇam idam avoca
- 19 Rāmādayo deva Janaddanassa  
 nānāvatarā bhuvane ahesum  
 tass' ekadeso va idam chavatthi  
 no ce 'nubhāvo katham idiso ti
- 20 Addhā manusattam upāgatassa  
 devassa pacchā tidiyaṃ gatassa  
 dehekadeso thapito hitattham  
 etan ti saccam vacanam bhavēva
- 21 Samvannayitvāna gune pahūte  
 Nāiāyanass' assa mahiddhikassa  
 nimuggam ettādhikaranyam etam  
 sampassato me bahi nīhāitvā
- 22 Sampādayitvāna mahājanānam  
 mukhāni pankerubhasundarāni  
 yathicchitam ganhatha vatthi, jāṇim  
 icc āha rājā mukhare nigānthe
- 23 Te titthiyā Vinhusuram gunehi  
 vicittarūpehi abhithavivā  
 toyena sañcimsu sathā tathā pi  
 thitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigānthe  
 so dhātuyā nīhāne upāyam  
 anvesamāno vasudhādhinātho  
 bherim caīāpesi sake puramhi
- 25 Nimuggam ettādhikaranyam ajja  
 yo dhātum etam bahi nīhāeyya  
 laddhāna so issāyam mahantam  
 rañño sakāsā sukham essati ti
- 26 Sutvāna tam bheriravam ulāram  
 puññatthiko buddhabale pasanno  
 tasmim pure setthisuto Subhaddo  
 pāvekkhi rañño samitum pagabbho
- 27 Tam aggamājānu atha so namitvā  
 sāmājikānam hadayangamāya

- bhāsāya sabbaññiṅgunappabhāvam  
 vannesī sārājavimuttacitto  
 28 Bhūmim kīṇtvā mahatā dhanena  
 manoramam Jetavanam vihāram  
 yo kārayitvāna jīnassa datvā  
 upatthahī tam catupaccayehi  
 29 Anāthapīṇḍappadasetthiṣettho  
 so diṭṭhaddhammaṃ no papitāmahe me  
 tilokaṇāthe mama dhammarāje  
 tumhe 'dhuṇā passatha bhattibhāram  
 30 Ittham naditvāna pahūtapāṇi  
 katvāna ekamsam ath' uttariyam  
 mahitalam 'āhacca baddhañjaliko avoca  
 31 Chaddanta-nāgo savīseṇa viddho  
 sallena yo lohitaṃmakkhitaṃ  
 chabbannaramsihi samujjalante  
 chetvāna luddāya adāsī dante  
 32 Saso pi hutvāna visuddhasīlo  
 ajjhataḍḍhānābhīrato dvijāya  
 yo dajji deham pi sakam nīpacca  
 angānānānāsihi bubhukkhīyā  
 33 Yo bodhiyā bāhīravatthudānā  
 atittarūpo Sīvañjasettho  
 adāsī cakkhūni pabhassarāni  
 dvijāya jinnāya acakkhukāya  
 34 Yo khantivādī pi Kalāburāje  
 chedāpayante pi sahatthapādam  
 paṇḍitānānāsihi rudhīne titikkhī  
 mettāyamāno yasadāyake 'va  
 35 Yo Dhammapālo api sattamāsa-  
 jāto padutthe janake sakamhi  
 kāṇḍapayante asīmālakammam  
 cīttam no dūseṇi Patāparāje  
 36 Sākhāmiṃgo yo asatā pumena  
 vane papātā sayamuddhatena  
 sīlāya bhīṇṇe pi sake lālāte  
 tam khemabbhūmim anayittha mūlham

- 37 Rutthena māren' abhinimmitam pi  
 angāīakāsum jalitam vibhijja  
 sāmuththite sajjū mahāravinde  
 thatvāna yo setthi adāsi dānam
- 38 Migena ycnopavijāññam ekam  
 bhītam vadhā mocavītum kurangim  
 āghātane attasūnam thapetvā  
 pamocitā 'ññe api pānisanghā
- 39 Yo sattavasso visikhāya pamsu-  
 kilāpaṃ Sambhavanāmakam pi  
 sabbaññulīhāya nigūlhapañham  
 puttho viyākāsi Sucīratena
- 40 Hitvā nikantim<sup>1</sup> sakaṇṭhite pi  
 baddhā sakucchimhi ca vettavallim  
 sākhāmiṇe nekasahassasankhe  
 vadhā pamocesi kapissaro yo
- 41 Santappayam dhammasudhārasena  
 yo mānuse Tundilasūkaro pi  
 isi va katvā atha ñāyagantham  
 nijam pavattesi cārāya dhammam
- 42 Paccatthikam Punnakayakkham uggaṃ  
 mahiddhikam kāmāgunesu giddham  
 yo tikkhapañño Vidhūābhiddhāno  
 dāmesi Kālāgū-matthakamhi
- 43 Kulāvasāyi avirūlhapakkho  
 yo buddhimā vattakapotako pi  
 saccena dāaggim abhijjalantam  
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avutthikāle  
 dīsvāna macche tasite kilante  
 saccena vākyena mahoghapunnam  
 muhuttamattena akāsi rattham
- 45 Vicittahatthassarathādīkāni  
 vasundharākampanakāranāni  
 putte 'nujāte sadise ca dāre  
 yo dajji Vessantarajāṭṭiyam pi

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<sup>1</sup> B Hitvāna kantim

- 46 Buddho bhavitvā api ditthadhamma-  
sukhānapekkho karunānuvattī  
sabbam sahanto avamānanādīm  
yo dukkhaṃ lokahitam akāsi
- 47 Balena saddhim catunāṇḍikāya  
abhiddavantam atibhāsanena  
ajeyyasattham paramiddhipattam  
damesi yo Ālavakam pi yakkham
- 48 Dehābhiniikkhantahutāsanacci-  
mālākulam brahmabhavam karitvā  
bhotvāna ditthim sucirānubaddham  
vinesi yo brahmavaiyam munindo
- 49 Accankusam dhānasudhotagandam  
dhāvantaṃ agge Dhanapālahatthim  
damesi yo dāṇunam antakam va
- 50 Manussarattāṇunapāṇipādam  
ukkhippa khaggam anubandhamānam  
mahādayo duppasaham parehi  
damesi yo Angulimālācoram
- 51 Yo dhūmūṇḍi vijitārisangho  
piva'tavuto varadhammacakkam  
saddhammasaṇṇam iatanākaraṇ ca  
ogāhayi sam parisam samaggam
- 52 Tass 'eva saddhammanaiādhīpassa  
Tathāgatass' appatipuggalassa  
anantañānassa viśāradassa  
esā mahākārunkassa dhātu
- 53 Anena saccena jīnassa dhātu  
khippam samāruyha nabhantarālam  
sudhamsulekheva samujjalanti  
kankham vinodetu mahājanassa
- 54 Tasmim khane sā jīnantudhātu  
nabham samuggamma pabhāsayantī  
sabbā disā osadhitarākā va  
janam pasādesi vitinnakankham
- 55 Atho tanitvā gagananganamhā  
sā matthake setṭhisutassa tassa

- patitthahitvāna sudhābhāsitta-  
gattam va tam pīṇaṃ bhattininnam  
56 Disvāna tam acchariyaṃ niganthā  
icc abravum Pandunarādhīpam tam  
viṇṇābalam setthisutassa etam  
na dhātuyā deva ayaṃ pabbhāro  
57 Nissamma tesam vacanam naṃdo  
icc abravī setthisutam Subhaddam  
yathā ca ete abhisaddaheyyum  
tathāvidham dassaya iddhiṃ aṇṇam  
58 Tato Subhaddo tapasvī apīte  
sugandhisītodakapūritamhi  
vaddhesi dhātum m. . . . .  
anussaranto caritabbhutāni  
59 Sā rājahamsīva vidhāvamānā  
sugandhitoyamhi padakkhinena  
ummuḍḍamā tā ca nimuḍḍamānā  
jane pamodassudhare akāsi  
60 Tato ca kāsū vasiḥhāva majjhe  
katvā tahiṃ dhātum abhiḥkhipitvā  
pamsūhi sammā abhiḥpūrayitvā  
bahūhi maddāpayi kuṇḍajarehi  
61 Bhetvā mahim utthahi cakkamattam  
virājamānam manikkannikāya  
pabhassaram rūpiyakesarīhi  
saroruham kañcanapattapālīhi  
62 Patitthahitvāna tahiṃ saṃje  
mandānilāvattitarenūjāle  
obhāsayanti va disā pabbhāhi  
ditthā muhuttēna jīnassa dhātu  
63 Khīpimsu vatthābharanāni maccā  
pavassayum pupphamaḥam<sup>1</sup> ca vassam  
ukkuṭṭhisaddehi ca sādhuḥkārā-  
nādehi punnam nagaram akamsu  
64 Te titthiyā nam<sup>2</sup> abhiḥvañcanan ti  
rājādhīrājam atha saṇṇapetvā

<sup>1</sup> Sic B M<sup>2</sup> M tam



- tam dhammarājam saraṇam upecca  
 pivimsu dhammāmatam ādarena  
 74 Sahassanetto tīdisādhīpo pi  
 khīṇāyuko khīṇabhayaṃ munindam  
 upecca dhammam vimalam nissamma  
 alatta āyūṃ apī dīttadhammo  
 75 Tuvam pi tasmim jītapāṇcamāre  
 devātideve saggāpavaggādhigamāya khippam  
 cittam pasādehi narādhīrāja  
 76 Sutvāna tesam vacanam narīṇdo  
 vitinnakankho ratanattayamhi  
 senāpatim atthacaram avoca  
 pahatthabhāvo paṇisāya majjhe  
 77 Asaddahāno ratanattayassa  
 guṇe bhavacchedanākāraṇassa  
 cārāya dulladdhipathe caranto  
 thito sarajje apī vañcīto 'ham  
 78 Mohena k' dhammesim  
 sītaddito dhūmasikhe jalante  
 pipāsīto sindhujalam pahāya  
 pivim pamādena marīcītoyam  
 79 Pariccipitvā amatam cārāya  
 jīvattiko tikkhavisam akhādīm  
 vihāya 'ham campakapupphadāmam  
 adhārayim jattusu nāgabhāram  
 80 Gantvāna khippam parikhāsamīpam  
 ārādhayitvā jīnadantadhātum  
 ānehi pūjāṃ dhinnā karissam  
 puññāni sabbattha sukhāvahāni  
 81 Gantvā tato so parikhāsamīpam  
 senādhinnātho paramappatīto  
 dhātum munindassa namassamāno  
 ajjhesi rañño hitam ācaranto  
 82 Cārāgatam dīttimalam pahāya  
 alatta saddham sugate narīṇdo  
 pāsādam āgama pasādam assa  
 vaddhehi rañño ratanattayamhi



- 83 Tasmim khane pokkharanī vicittā  
phullehi sovannasaroruhehi  
alamkarontī gaganam ahosi  
Mandākinī vābhīnavāvatārā
- 84 Hamsanganevātha munindadhātu  
sā pankajā pankajam okkamantī  
kundāvadātāhi pabbāhi sabbam  
khūodakucchim va puram akāsi
- 85 Tato patitthahitvāna camūpatissa  
sandissamānā mahatā janena  
mahapphalam mānusakam akattha
- 86 Sutvāna vuttantam imam narindo  
pabattabhāvo padasā va gantvā  
samsūcayanto digunam pasādam  
suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda  
sanghattayitvā nīkasopalambhi  
karonti aggham varakañcanassa  
eso hi dhammo carito puāno
- 88 Manim pasatthākarasambhavam pi  
hutāsakammehi 'bhīsankharitvā  
pāpentī ājāññakūṭakotim  
vibhūsanattham viduno manussā
- 89 Vimamsanatthāya tavādhunā pi  
mayā katam sabbam imam muninda  
āgum mahantam khama bhūripaṇṇā  
khippam mamālankuru uttamangam
- 90 Patitthitā tassa tato kirīte  
manippabbābhāsini dantadhātu  
amuñci ramsi dhavalā pajāsu  
sinehajātā iva khīradbārā
- 91 So dantadhātum sirasā vahanto  
padakkhinam tam nagaram karitvā  
susajjitantepuram <sup>1</sup> āharittha

- 92 Sumussitodārasitātāpatte  
 pallankasetthe ratanujjalamh -  
 patitthapetvāna jīnassa dhātum  
 pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttavam eva rājā  
 āpānakotim saranam upecca  
 hitvā vihiṃsam karunādhivāso  
 āiādhayī sabbajanam guṇehi
- 94 Kāresi nānāratanaṇṇapabbhāhi  
 saḥassaramsī va virocamaṇam  
 narādhīpo bhaddibhaṇṇanurūpam  
 sucittitam dhātunivesanam pi
- 95 Vaddhesi so dhātugharam pi dhātum  
 alankaritvā sakalam puram pi  
 sesena pūjāvīdhiṇā atitto  
 pūjesi tattham sadhanam sabhogam
- 96 Āmantayitvā Guhasīvarājam  
 sammānitam attasamam karitvā  
 dānādīkam puñṇam anekarūpam  
 saddhādhano sañcīni rājasetho
- 97 Tato so bhūpālo kumattijanasamsaggam anāyā  
 nirākatvā magge sugatavacanujjotasugame  
 padhāvanto sammā saparāhitasampatticaturo  
 pasattham lokattham acari caritāvajjitajano

TATIYO PARICCHEDO

## CATUTTHO PARICCHEDO

- 1 Caratī dharanīpāle rājadharmesu tasmim  
samaracaturaseno Khīradhāro narindo  
nījabhūjabūlalilā 'rātīdappappamāthī  
vibhavajanītamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātam  
patibhayarahitatto sīharājā va rājā  
amītabalamahoghen' ottharanto 'bhīyāyi
- 3 Uditabahaladhūlīpālīruddhantalikkho<sup>1</sup>  
samadavivīdhayodhāīvasamrambhabhīme  
nisītasarasatāīvassadhārākarāle<sup>2</sup>  
ajjini mahatī yuddhe Panduko Khīradhāram
- 4 Atha narapatīsettho sangahetvāna rattham  
sugātadasanadhātum sampaticchāpayetvā  
pahini ca Guhasīvam sakkaritvā sarattham
- 5 Sucīram avanīpālo saññamam ajjhupeto  
vivīdhavibhavadānā yācake tappayitvā  
kusalaphalam anappam patthitam paccalattha
- 6 Narapatī Guhasīvo tam munīdassa dhātum  
sakapuram upanetvā sādhu sammānayanto  
sugatigamanamagge pānīno yojayanto  
sucaritam abhirūpam sañcinanto vihāsi
- 7 Agantamahimass' Ujjenīrañño tanūjo  
purīmavayasi yev' āradhasaddhābhīyogo  
dasabalatanudhātum pūjītum tassa rañño  
puravaram upayāto Dantanāmo kumāro

<sup>1</sup> M °bahala° and °rundha°<sup>2</sup> M °karāle°

- 8 Gunajanītapasādam tam Kalingādhinātham  
 nikhilagunanivāso so kumāro karitvā  
 vividhamahavidhānam sādhu sampādayanto  
 avasi sugatadhātum anvaham vandamāno
- 9 Abhavi ca Guhasīvasāvanīsassa dhītā  
 vikacakuvālayakkhī hamsakantābhīyātā  
 vadanajītasarojā hāridhammillabhārā  
 kucabharanamitangī Hemamālābhīdhānā
- 10 Akhilagunanīdhānam bandhubhāvānurūpam  
 suvimalakulajātam tam kumāram viditvā  
 narapatī Guhasīvo attano dhītāram tam  
 adadī sabahumānam rājaputtassa tassa
- 11 Manujapatī kumāram dhāturakkhādhikāre  
 pacurapañjanam tam sabbathā yojayitvā  
 gavamahīsasahassādīhi sampīnayitvā  
 sakavibhavasarikke issaratte thapesi
- 12 Samarabhuvī vinatthe Khīradhāre nairīde  
 Malayavanam upetā bhāgīneyyā kumārīā  
 pabalam atimāhantam samharitvā balaggaṃ  
 upapuram upagañchum dhātuyā gānhanattham
- 13 Atha nagarasamīpe te nivesam karitvā  
 savanakatukam etam sāsānam pesayimsu  
 sugatadasanadhātum dehi vā khīppam amham  
 yasasīñjananīm vā kīla samgāmakelīm
- 14 Sapadī dharanīpālo sāsānam tam sunitvā  
 avadī rahasi vācam rājaputtassa tassa  
 na hi satī mama dehe dhātum aññassa dassam  
 aham apī yadī jetum n'eva te sakkuneyyam
- 15 Suranaranamītam tam dantadhātum gahetvā  
 gahitadījavilāso<sup>1</sup> Sihalam yāhi dīpam  
 itī vacanam udāram mātulassātha sutvā  
 tam avaca Guhasīvam Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sihale bandhubhūto  
 jīnacaranasaroje bhattiyutto ca ko vā  
 jalanīdhiparatīre Sihalam khuddadesam  
 katham aham atinnessam dantadhātum jīnassa

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<sup>1</sup> B here and below 21, 43 °dvija° (comp 18)

- 17 Tam avadī Guhasīvo 'āyāso so kumāram  
 dasabalatanudhātū santhitā Sihalasmim  
 bhavabhayahatīdakkho vattate satthu dhammo  
 ganānāpātham atitā bhikkhavo cāvasimsu
- 18 Mama ca pīṇa-āyāso so Mahāsenarājā  
 jīnacarana-āyāso so kumāram  
 sahlam apī ca phuttham dhātuyā patthayanto  
 vīṇānāpātham pābhatam pesayittha
- 19 Pabhavatī manujindo sabbadā buddhimā so  
 -āyāso so pūjītam pūjaneyyam  
 paricita-visayamhā vipavuttham bhavantam  
 vīṇānāpātham sādhu sangānītam ca
- 20 Nijaduhitū patim tam ittham ārādhayitvā  
 narapatī Guhasīvo sangahetvāna senam  
 anādhāraṇam upeto so kumārīheḥ saddhim  
 mānāpārasattam ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantanāmo sunitvā  
 savanakatukam etam mātulassa ppavattim  
 galatadījavilāso dantadhātum gahetvā  
 tunitatunitabhūto so puramhā palāyī<sup>1</sup>
- 22 Sarabhasam upagantvā dakkhiṇam cātha desam  
 avicāhitasabbhāvo iddhiyā devatānam  
 nādim atimāhatim so uttaritvāna punnam  
 nīdahi dasanadhātum vālukārāsīmajjhe
- 23 Puna puram upagantvā tam gahitāññavesam  
 bhariyam apī gahetvā āgato tattha khīppam  
 sugatadasanadhātum vālukāthūpakuccim  
 thapītam upacaranto accehi gumbantarasmim
- 24 Sapadī nabhasī thero gacchamāno pan'eko  
 vīṇānāpātham vālukārāsīthūpā  
 aviralītam<sup>2</sup> udentam dhātuyā tāya disvā  
 panamī -āyāso so uttaritvāna tattha
- 25 Munisutam atha disvā jampatī te patitā  
 nijagamanavidhānam sabbam ārocayimsu  
 dasabalatanūjo so dhāturakkhāmyutto  
 parahitānīnatatto te ubho ajjhabhāsī

<sup>1</sup> M palāyī, B palāyī<sup>2</sup> M aviralītam









- 53 Pavasi sugatadāthādhātu sā<sup>1</sup> otarivāna tassā  
 puna phanadharanivahā te tam taṁ vārayitvā  
 maham akarum udāram sattarattindivamhi
- 54 Acalam iva vimānam antalikkhamhi nāvam  
 gatavirahitam bhayavilulitacittā jampatī te samaggā  
 tam iddhimantam sarimsu
- 55 Sapadā munisuto so cittam esam viditvā  
 nabhasā jaladhāṁālī maddamāno 'bhigantvā  
 viḥagapatīsaṁnam māpayitvā mahantam  
 te palāpesi<sup>2</sup> khippam
- 56 Ittham buddhasute<sup>1</sup> bhītim sametvā gati  
 sā nāvā pavanā pakampitadhajā tungam bhindantī  
 gativegasā puthutaram meghāvalisannibham  
 Lankāpattanam otarīttha sahasā therassa tass' iddhiyā

## CATUTTHO PARICCHEDO

<sup>1</sup> B molī°<sup>2</sup> M palāpesi



- 9 Tesam ca jānipatikānam ubhinnam eso  
katvāna sangaham ulāitaram yathiccham  
vuttantam etam abhivedayitum pasattham  
Lankādhīpassa savidham pahimitha bhikkhum
- 10 Rājā vasantasamaye sahakāminīhi  
uyyānakelisukham ekadine 'nubhonto  
āgacchamānam atha tattha sudūriato va  
tam vippasannamukhavannam apassi bhikkhum
- 11 So samyamī samupagamma narādhipam tam  
vuttantam etam abhivedayī tutthacitto  
sutvāna tam paramapītibhāram vahanto  
sarpattacakkaratano va ahosi rājā
- 12 Lankissaṃ dvījavaiā jīnadantadhātum  
ādāya jānipatayo ubhaye<sup>1</sup> samecca  
essanti Lankam acirena itūritam tam  
nemittikassa vacanam ca tatham amaññi
- 13 Rājā tato mahatīyā paṇṇāyā saddhim  
tasānurādhanagarassa puruttārāya  
āsāya tam sapadī Meghaginīm vihāram  
saddho agāñchi padasā va pasannacitto
- 14 Disvā tato sugatadhātum alabbhaneyyam  
ānandajassunivāhehi ca tārahāram  
sūccam vidhāya paṇidhim bahumānapubbam  
romaṇcakañcukadharo itī cintayittha
- 15 So 'ham  
pūjeyyam ajja yadī duccejam uttamangam  
lokattayekasāraṇassa Tathāgata-ssa  
no dhātuyā maham anucchavikam kareyyam
- 16 Etam pahūtaratanam sadhanam sabhoggam  
saṃpūjeyyam apī dharāvalayam asesam  
pūjam karomī tadanucchavikam aham tī  
cinteyya ko hi bhuvanesu amūlhacitto
- 17 Lankādhipaccam idam appataram mam' āsi  
buddho guṇehi vividhehi pamānasuñño  
so 'ham parittavibhavo tibhavekanātham  
tam tādīsam dasabalām katham accayīssam

- 18 Ittham punappuna tad eva vicintayanto  
āpajji so dhūtiyuto pi vasaññibhāvam  
samvījito sapadi cāmaramārutena  
khinnena sevakajanena alatta saññam  
19 Thokam pi bijam athavā abhiropayantā  
medhāvino mahatīyā pi vasundharāya  
kālena pattatacapupphaphalādīkāni  
vīdanti patthitaphalāni anappakāni  
20 Evam guṇehi vīvidhehi pi appameyye  
dhammissaramhi maham appataram pi katvā  
kālaccaena parināma viśesarammam  
saggāpavaggasukham appatimam labhissam  
21 Ittham vicintīya pamodabbhāṭireka-  
sāpunnacandimasarikkhamukho narindo  
sabbāññuno dasanadhātuvārassa tassa  
pūjesi sabbam api Sihaladīpam etam  
22 Bhikkhū pi tepitakajātakabhānakādī<sup>1</sup>  
takkāgamādīkusalā api buddhimanto  
vatthuttayekasaraṇā api poravaggā  
kotūhalā sapadi sannipatimsu tattha  
23 Rājā tato mahatīyā paṇḍitāya majjhe  
iccā abravī<sup>2</sup> munivarō hi susukkadātho  
dāthā jīnassa yaḍi osadhitārakā va  
setā bhavēyya kim ayam malinā ’vabhāsā  
24 Tasmim khane dasanadhātu munissarassa  
pakkhe paṇḍitāya duve vīya rājahamsī  
vitthāritamsunivahā gagananganamhi  
āvattato javi javena muhuttamatam  
25 Paccaggham attharanakam sītā attharītā  
bhaddāsānamhi vīvidhāya munindadhātum  
tam jātīpupphanikarena thakesi rājā  
26 Uggamma khīppam atha dhātu munissarassa  
sā puppharāsīsikharamhi patitthahitvā  
raṇḍīhi duddhadhāvālehi vīrocāmānā  
sāpattatāni anāyāse nāyane akāsi

<sup>1</sup> B °bhānakādi

<sup>2</sup> M abruvī



- 36 Devindamandinasame samalankatamhi  
 rājā sakamhi bhavane atulānubhāvo  
 sīhāsane patikakojavasanthatamhi  
 dhātum thapesi munino sasitātapatte
- 37 Anto va bhūmipati dhātugharam mahaggham  
 katvāna tattha vīnidhāya munindadhātum  
 sampūjayittha vīvidhehi upāyanehi  
 rattindivam tīdivamokkhasukhābhikankhī
- 38 Tesam ca jānipatikānam ubhinnam eva  
 tuttho bahūni ratanābharanādīkāni  
 gāme ca issarakulekanivāsabhūte  
 datvāna sangham akāsi ti-Sīhalindo
- 39 Sangamma jānapadanegamanāgarādi  
 ukkanthitā sugatadhātum apassamānā  
 lokuttamassa caritāni abhittavantā  
 ugghosayimsu dharanipatisannidhāne
- 40 Dhammissaro nikkhīlalokahitāya <sup>1</sup> loke  
 jāyittha sabbajanatāhitam ācarittha  
 vittharītā bahujanassa hitāya dhātū  
 icchāma dhātum abhipūjayitum mayam pi <sup>2</sup>
- 41 So sannipātiya mahipati bhikkhusangham  
 āramavāsīm Anuādhapuropakanthe  
 aṇṇhāsayaṃ tam abhivedayaṃ satthudhātu-  
 pūjāya sannipatitassa mahājanassa
- 42 Thero tahiṃ mahatā bhikkhugane pan'eko  
 medhābalena asamo karunādhivāso  
 evam ti-Sīhalapatissa mahāmatissa  
 lokatthacārācaturassa nivedayittha
- 43 Yo ācareyya anujīvijanassa attham  
 eso have 'nucarito mahatam sabbhāvo  
 dhātum vasantasamaye bahi nīharitvā  
 dassehi puññam abhipatthayatam janānam
- 44 Sutvāna samyamivarassa subhāsītāni  
 pucchittha so naravaro puna bhikkhusangham  
 dhātum namassitum anena mahājanena  
 thānam kim ettha <sup>3</sup> ramanīyataram sīyā ti

<sup>1</sup> M sakala for nikkhīla<sup>2</sup> B mayan ti<sup>3</sup> B attha

- 45 Sabbe pi te atha nikāyanivāsibhikkhū  
thānam sakam sakam avannayum ādarena  
aññoññabhinnavacanesu ca tesu rāja  
nevābhinandi na patikkhipi kiñci vākyam
- 46 Māyā avoca puna bhikkhuganassa majjhe  
attānuūpam ayam eva munindadhātu  
thānam khanena sayam eva gamissatīti
- 47 Rājā tato bhavanam eva sakam upecca  
dhātuppanāmam abhīpīthavatham janānam  
khippam mukhambujavanāni vikāsayanto  
sajjetum āha nagarañ ca vihāramaggam
- 48 Sammajjitā salilasecanasantadhūlī  
racchā tadā 'sī pulinattharanābhirāmā  
ussūpitāni kanakādivicittitāni  
vyagghādīnūpiklacitāni ca toranāni
- 49 Cāyāyā vāti tīrānāni vāpī  
naccam va dassayati vātadhutā dhajālī  
vīthī vasantavarānāni surānāvānā  
jātā sujātakadalītarumālīkāni
- 50 Samsūcayanti ca satam navapunnakumbhā  
saggāpavaggasukham icchitam ijjhatīti  
dhūpehi duddinam atho sudinam ahosi
- 51 Olambamānasitamuttikajālākāni  
sūjāni āni vividhāni ca mandapāni  
sampādītāni ca tahi kusumagghikāni  
āmodaluddhamadhupāvalīkūjitāni
- 52 Gacchimsu keci gahitussavavesasobhā  
eke aññe janā surabhicunnabharam vahantā  
tatthetare dhatavicittamahātapattā
- 53 Lankissaro 'tha sasipandaravājiyutte  
ujjotite rathavare ratanappabhāni  
dhātum tilokatīlakassa patitthapetvā  
etam avoca vacanam panipātapubbam
- 54 Sambodhiyā iva munissara bodhimandam  
gāthāni iva titthiyamaddanāya

- dhammañ ca samvibhajitum Migadāyam ajja  
 pūjānurūpam upagaccha sayam padesam  
 55 Rājā tato samucitācaranesu dakkho  
 viṣṣajji phussaratham atthitasāriatham tam  
 pacchā sayam mahatiyā parisāya saddhim  
 pūjāviṣesam asamam agamā karonto  
 56 Uṇṇāsa mahājanassa  
 hesāravena viṣatena bherīravena mahatā karigajjiteṇa  
 uddāmasāgarasamam nagaram ahoṣi  
 57 Āmoditā ubhayavīthigatā kulitthī  
 vātāyanehi kanakābhatane khipimsu  
 sabbatthakam kusumavassam avassayimsu  
 celāni c'eva bhamayimsu nijuttamange  
 58 Pācīnagopurasamīpam upāgatamhi  
 tasmim rathe jātadhipatīva pote  
 tutthā tahim yatiganā manuṇā ca sabbe  
 samvūṇṇayimsu viṇidhehi upāyanehi  
 59 Katvā padakkhimam atho puram uttarena  
 dvārena so rathavaro bahi nikkhamitvā  
 thāne Mahīdamunīdhammakathāpavitte  
 atthāsi titthagamitā iva bhandanāvā  
 60 Thāne tahim dasanadhātuvaṇṇam jinassa  
 Lankissaro ratanacittā karandagabbhā  
 sañjhabhāghā iva viḍhum bahi nīharitvā  
 dassesi jāṇapīḍanāya viḍhum viḍhum  
 61 Tasmim jane sapadā ābhayanādivassam  
 accantapītibhaṇṇe abhivassayante  
 sampāditesu mukhaṇṇe diṣāmukhesu  
 62 Hatthāravindanivāhesu mahājanassa  
 candodaye 'va mukulattanam āgatesu  
 brahmāmarādījanitāmitasādhuvāde  
 tārūpathamhi bhuvanodaram ottharante  
 63 Sā dantadhātu sasikhandaśamānavannā  
 ramsīhi kundanavacandanapandarehi  
 pāsādagopurasiluccayapādapādim <sup>1</sup>



- na' llo 'pū' 'na'va va akā khanena  
 64 Tappātīhāṇiyam<sup>1</sup> acintiyam acculāram  
 disvāna ke tahiṃ ahesum ahatthalomā  
 ke vā nayum sakasakābharanāni geham  
 ke vā na attapatilābham avannayimsu  
 65 Ke no jahimsu sakaditthimalānubaddham  
 ke vā na buddhamahimam ab'ap 'l'ivimsu  
 ke nāma 'n' 'l' 'ap' 'l' 'l' 'l' ahesum  
 vatthuttayañ ca saranam na gamimsu ke vā  
 66 Iankisaro pi navalakkhaparibbayena  
 sabbaññudhātum atulam 'l' 'l' 'l' 'l' 'l'  
 tam dantadhātubhavanam puna vaddhayitvā  
 antopuriamhi<sup>2</sup> pativāsaram accayittha  
 67 Dhātum vihāram Abhayuttaram eva netvā  
 pūjam vidhātum anuvaccharam evarūpam  
 iñjā 'tha Kittisimeghasamavhaya so  
 cāntalekham abhilekhañ saccasandho  
 68 Cāntam etam itare pi p' 'l' 'l' 'l' 'l'  
 te Buddhadāsapamukhā vasudhādhināthā  
 saddhādayādhikagunābharanābhināmā  
 tam sakkarimsu bahudhā jinadantadhātum  
 69 Satthārā sambhatattham puṇimatarabhava sampajānam  
 pajānam  
 sambodhim tassa sabbāsavavīgamakarim saddahant'  
 odahanto  
 sotam tass' aggadhamme nipunamati satam sangame  
 sangam esam  
 nibbānañ santam icche 'l' 'l' 'l' 'l' 'l'  
 gahetum

PAÑCAMO PARICCHEDO

DĀTHĀVAMSA SAMATTO

<sup>1</sup> M Tam pātīhāṇiyam

<sup>2</sup> M antepuriamhi

## KATTUSANDASSANAGĀTHA

- 1 Yo Candagomiracite varasaddasatthe  
tikam pasattham akarittha ca Pañcīkāya  
buddhippabhāvajananiñ ca akā Samanta-  
pāsādikāya vīṇayattakathāya tikam
- 2 Angulimālaṃ vāṇīyaṃ kīrtitaṃ a tikam  
sammohavibbhamaviḥātakarim akāsi  
atthāya samyamiganassa padhānikassa  
gantham akā Vīṇavāṇīyānaṃ nāma bhavayam
- 3 Santindriyassa patipattiparāyanassa  
sallekhavuttinīyatassa samāhitassa  
appicchatādīgunayogavibhūsanassa  
sambuddhasāsanamahodayakāṇanassa
- 4 Sabbesu ācāryatam paramangatassa  
satthesu sabbasamayantarakovīdassa  
sisṣena Sārittanujassa mahādisāmi-  
pādassa tassa vimalanvayasambhavassa
- 5 Suddhanvayena kīrtitādigunodayena  
takḷāgamādīkusalena vīsāradena  
sabbattha patthatasudhākararamsijāla-  
sankāsakittivīsarena parikkhakena
- 6 Saddhāddhanena sakhilena ca Dhammakitti-  
nāmena rājagurunācāryena eso  
sotuppasādajanano Jinadantadhātu-  
vam-so kato nikhiladassipabhāvadīpo
- 7 Dhammo pavattatu cūḍāya munissarassa  
dhamme thitā vasumatīpatayo bhavantu  
kāle pavassatu ghano nikhilā pajā pi  
aññoññamettipatilābhasukham labhantu

THE END

# PAÑCAGATI-DÎPANAM.

EDITED BY

M LÉON FEER,

OF THE BIBLIOTHIQUE NATIONALE OF PARIS

Ce texte est donné d'après un seul MS, le No 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS, qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No 346, les deux MSS sont donc, pour ainsi-dire, inséparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte, quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du *Pañcagati-dîpanam*, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS on n'en a donné aucune. On s'est borné à mettre entre crochets [ ] les lettres qui ne sont pas dans le

MS et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS mais qu'on a cru devoir omettre Le mot (*sic*) a été ajouté après certains mots qui paraissent douteux Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte

Le MS compte *cinq* divisions dont le titre est indiqué à la fin de chacune d'elles Ces titres ont été reproduits intégralement à la place où ils se trouvent, mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NĀRAKAKANDAM, etc)

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en *italiques* (*attha mahā-naraka*) en tête de la section qu'ils servent à désigner Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en *italiques*, et entre parenthèse (2. *Nīrayussadā*) (§ 1 *Peta°*), etc Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros § 1 § 2 — Le premier mot du texte (Namatthu) est à la place qu'il a dans le MS

Le nombre des *çlokas* est de 114 les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers

Dans le MS les *padas* sont tous séparés les uns des autres par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait Il a paru que le mieux était de mettre un double trait après le 2<sup>er</sup> pada et deux doubles traits après le 4<sup>er</sup>

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol v pp 514-528)

## PAÑCA-GATI-DĪPANAM.

Namatthu || ||

- 1 Gunino sammānânâvabhâsino ||  
paratthakâsino niccama tilokagaruno namo || ||
- 2 Kâvâdihî katama kammama attanâ yama subhâsubba[m] ||  
phalam tass-eva bhuñjati kattâ añño na vijjati || ||
- 3 Iti mantvâ dayâpanno tiloke kataru(sic) satthâ ||  
hitâyâvoca sattânam kammuno yassa yapphalam || ||
- 4 Tam vakkhâmi samâsena sutvâ ||  
subham vâ asubham kammama kâtum hâtuñ ca vo  
dhuñâ || ||

## I NARAKA-KANDAM

§ 1 *Attha mâha-narakâ*

- 5 Sañjivo Kâlasutto ca Sanghâto Roruvo tathâ ||  
Mahâroruvo Tapo ca Mahâtapo ca Avîcayo || ||
- 6 Lobha-moha-bhaya-kkodhâ ye narâ pâna-ghâtino ||  
vadhayitvâna himsanti Sañjivama yanti te dhuvam || ||
- 7 Samvaccharasahassâni bahûni pi hatâ hatâ ||  
sañjivanti yato tattha tato Sañjiva-nâmakâ || ||
- 8 Mâtâ-pîtu-suhajjâdi-mitta-dosakarâ narâ ||  
pesuññâsaccavâdâ ca Kâlasuttâbhigâmino || ||
- 9 Kâlasuttânusârena kakkaccehi jalantehi Kâlasuttama tato matam || ||  
kakkaccehi jalantehi Kâlasuttama tato matam || ||
- 10 Anantâ pâniyâni pâniyâni Sañjivâni ||  
hananti pâniyâni 'ññe ca Sanghâtama yanti te narâ || ||
- 11 Sanghâtâ tattha ghâtyante sammâ hananato yato ||  
tasmâ Sanghâtâ-nâmena sammato nirayo ayam || ||
- 12 Kâya-mânasa santâpama ye karonti ha dehinama ||  
kutakâpamakâ ye ca Roruvama yanti te narâ || ||
- 13 tibbena vunninâ tattha dayhamânâ nîrantarima ||  
ghoram ravama vimuñcanti tasmâ sa Roruvo mato || ||
- 14 Deva-dvîja-guru-dabbama hatama yehi pi rakkhato ||  
te Mahâroruvama yanti ye ca Mahâroruvama || ||

- 15 Ghoratâ vunhi-tâpassa ravassâpi mahattato |  
Roruvo ti mahâ tassa mahattam Roruvo api || |  
16 Dâvâdi-dahane dâham dehinañ ca karoti yo |  
so jalam jalane jantu tappate Tâpane iudam || |  
17 Tibbam tâpana-santâpam tanoteva nīrantaram |  
yato tato ca lokasmim khyâto Tâpana-nâmakō || |  
18 Dhammâdhamma-vipallâsam natthiko yo pakâsatī |  
santâpeti ca satte yo tappate sa Patâpane || |  
19 Patâpayati tattha te satte tibbena vunhinâ |  
tapanâtisayenâyam tasmâ utto Patâpano || |  
20 Katvâ gunâdhike dosam ghâtayitvâna sâvake ||  
mat' - i - u - g - i - ū - cāpi Avicimhi bhavanti te || |  
21 Atthîni pi vilīyante tattha ghoraggitâpato ||  
yato na vici sukhassa tenâviciti sammato || |

Attha-mahânarakâ || ||

§ 2 (*Nīrayussadâ*)

- 22 Nīrayass-ekamekassa cattâro nīrayussadâ ||  
milhakûpo kukkulo ca asipattavanam nadī || |  
23 Mahânīrayato sattâ nikkhantâ milhakâsuyam ||  
patanti ye te ghorehi kimivyûhehi vijjare || |  
24 Nikkhanthâ milha-kûpambâ kukkule ca patanti te ||  
patitâ tattha te sattâ sâsapâ viya paccare || |  
25 Kukkulambâ ca nikkhantâ dume passantī sobhane ||  
harite pattasampanne te upenti sukhaththino || |  
26 Tattha kâkâ ca giyyhâ ca sunakh-oluka-sûkarâ |  
baka-kâkâdayo bhesmâ lohatundâ subheravâ || |  
27 Te sabbe parivâsetvâ tesam mamsâni khâdare ||  
puna sañjâtamamsâ te utthahanti patanti ca || |  
28 Aññamaññam vinâsâya paharanti rane ca ye ||  
pâpenâsinakhâ te tu jāyante dukkhabhâgino || |  
29 Nakhâ yevâsiyo tesam âyasâ jalitâ kharâ ||  
teh-aññoññam nikantanti yan-tenâsinakhâ matâ || |  
30 Lohajalita-tikkhattam solasanguli-kanthakam ||  
balenâropayanti tam simbalim pâradârikam || |  
31 Loha-dâthâ mahâkâyâ jalitâ bheravitthiyo ||  
tam âlengiya bhakkhanti parādâîpahârinam || ||

- 32 Âradante pi khādanti sâ-gijjhe luka-vâyasâ ||  
asipattavane chinne nare vissâsa-ghâtino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||  
pivanti kutthitam tambam ye paratthâpahârino || ||
- 34 Sonâ bheravâyodâthâ bhusam khadanti te nare ||  
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||  
yanti Vetaṇi[m] ghoram vunhinâ dayhate cīram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammīkam ||  
karoti narake kadam so cakkena vihaññate || ||
- 37 Pīlā bahuvidhākāiā katā yehidha dehinam ||  
pīlenti te cīram tattā yanta-pabbata-muggarā || ||
- 38 Bhedakā dhamma-setunam ye (â- nēnēgē vā lū , ||  
khuṇṇadharā pi tam maggam gantvā kadamti te narā || ||
- 39 Nakha-cunnita-yukādi kadamti cīram narā ||  
punappunam mahākāyamesasehi cunnitā || ||
- 40 Silam yo ca samādāya sammā no paṇaṅkhati ||  
vīlīva umānamasat'hi kukkule paccate cīram || ||
- 41 Anunā pi yo-m-eko micchājīvena jīvati ||  
gūthamugge nimuggo so kīmi-vyūhehi khajjate || ||
- 42 Disvāvīhi-majjha-gate pānino cunnayanti ye ||  
ti-ti-va mūṇa' hī-va te cunnanti punappunam || ||
- 43 Kururācāntakopānā sadā himsarātā narā ||  
paradukkhapahatthā ca jāyante Yama-rakkhasā || ||
- 44 Sabbesam eva dukkhānam bhijjamuddhādī-bhedato ||  
kāya-vācādi pāpam yam tam dandāpi na kāraye || ||

Naraka kadam pathamam || ||

## II TIRACCHĀNA-KANDAM

- 45 Hamsapārāpatādinam khattānam atirāginam ||  
jāyante yoniyam rāgā mūlha kītādiyonisu || ||
- 46 Sappā kodhopanāhehi mānatthaddhā mittādhīpā ||  
atimānena jāyante gadrabhasonayonisū || ||
- 47 Maccherosuyako cāpi hoti vānara-jātiko ||  
mukharā capalālajjā jāyante kākayonisū || ||
- 48 Vadha-bandhana-middhāhi hatth-assa-mahisādinam ||  
honti kurūra-kammantā sukā khajjajīva-vicchikā || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||  
 jāyante pecca mamsadā kodhanā maccharā narā || ||
- 50 Dātāro kodhanā krūṇā naṇṇā nāgā mahiddhikā ||  
 bhavanti cāgino kodhā dappā ca garudissarā || ||
- 51 Katam yam pāpakam kammam mānasādikam attanā ||  
 ttiacchānesu jāyante || tena tam parivajjaye || ||

Tiracchāna-kandam dutiyam || ||

### III PETA-KANDAM

#### (§ 1. *Peta*)

- 52 Kṛipabhojāpalatīyo yehi utthāna-vaṇṇitā ||  
 bhavanti kunāpāhārā petā te katapūtanā || ||
- 53 Viṭṭhayanti ye bāle lobhena vañcaṇanti ca  
 te pi gabbhamalāharā jāyante katapūtanā || ||
- 54 Hinācārātīhinā ca maccharā niccalobhino ||  
 ye narā pecca jāyanti petā te galakantakā || ||
- 55 Parādānam nisedheti na ca kiñci dadāti yo  
 khuppipāsika-peto so sūcivatto mahodaro || ||
- 56 Dhanam bhuñjati vamsattham na bhuñjati na deti yo ||  
 dattādāyī tato peto laddhabhogī sa jāyate || ||
- 57 Yo paratthāpabāriccho datvā c-ev-anutappati ||  
 so gūṭha-semha-vantānam peto jāyati bhakkako || ||
- 58 Yo vadaty-appiyo kodhā vākyam ammāvaghatanam ||  
 bhavat-ukkāmukho peto so ciram tena kammunā || ||
- 59 Kurūramānaso yo tv-a(m)dayo kalahakārako  
 kimikītapatangādo peto so jotiko bhavē || ||

#### (§ 2 *Kumbhanda*)

- 60 Gamakūto dadāty-eva yo dānam pīlayaty-apī ||  
 Kumbhando vikatākāro pūjamāno so jāyate ||
- 61 Niddayo pānino hantvā bhakkhitum yo dadāti ca ||  
 khajjabhojjānī so vassa labhate pecca Rakkhaso || ||
- 62 Gandha-mālā-ratā nīccam mandakodhā ca dāyaka ||  
 Gandhabbā pecca jāyante devānam rativaddhanā || ||
- 63 Kodhano pisuno koci lobhattham yo payacchatī ||  
 Pisāco dutthacitto so jāyate vikatānāno || ||



- 64 Nīcappadutthā capalā parapīlakarā narā ||  
 sampadānarata nīccam Bhūtā pecca bhavanti te || ||
- 65 Ghoṛā kuḍḍhā padātāro piyāsavasurā ca ye ||  
 jāyante pecca Yakkhā te ghorāhārā surāpiyā || ||
- 66 Ye nayantīdha yānehi mātā-pītu-guru-jane ||  
 vimāna-cārīno Yakkhā te honti - ' ' ' ' ' ' ' ' ||
- 67 Tanhā-macceha-dosena pecca petāsubhehi tu(m)  
 yakkhādāyo kili ' ' ' ' ' ' ' ' tasinā tam parivajjaye || ||

(§ 3 *Asura*)

- 68 Satho māvāviko nīccam carate n-aññapāpako ||  
 kalippiyo padātā ca so bhavaty-Asurissaro || ||
- 69 Tāvātimsesu devesu Vepacittāsura gatā ||  
 Kālakañjāsura nāma gatā petesu sangham || ||

Peta-kandam tatīyam || ||

## IV MANUSSA-KANDAM

- 70 Devāsura-manussesu himsāvappāvuko naro ||  
 dīghāyuko tv-ahimsāya tasmā himsā vivajjaye || ||
- 71 Kuttha-lakkhaya-jar-ummādā ye[ca]ññe rogā pāṇinam ||  
 vadha-tālana-bandhehi honti ha tesu jantusu || ||
- 72 Hārako yo paratthānam na ca kiñci payacchati ||  
 mahatā vuvvenāpi dhanam so nādhigacchati || ||
- 73 Adinnam dhanam ādāya dānāni ca dadāti yo ||  
 so pecca dhanavā hutvā puna jāyati nidhano || ||
- 74 Na hārako na dātā yo na h-atikapano jano ||  
 kicchena mahatā dabbam thīram so labhate dhuvam || ||
- 75 Hārako na paratthānam cāgavā vītamaccharo ||  
 ahāriyam bahu vīttam iddham so labhate naro || ||
- 76 Āyu-vanna-bal-upeto dhīmā roga-vivajjito ||  
 sukhī pajāyate nīccam yo dadāti ha bhojanam || ||
- 77 Salajjo rūpavā hoti suchāyo janatāpiyo ||  
 so bhavē vatthalabbhi ca yo vatthāni payacchati || ||
- 78 Āvāsam yo dadāti ha vipasannena cetasā ||  
 pasādā sabbakāmiddhā jāyante tassa dehino || ||
- 79 Sankamopāhanādīni ye payacchanti mānavā ||  
 bhavanti sukhino nīccam labhante yānam uttamam || ||

- 80 Papā-kūpa-talākāni kārayatvā jalāsaye |  
sukhino vītasantāpā nippipāsā bhavanti te ||
- 81 Pupphehi pūjito niccam samiddho sīmā bhava |  
saranam sabbadehinam ārāmaṃ yo payacchati ||
- 82 Vijjādānena paṇḍitam paññā-vyāsenā labhate |  
bhesajjābhaya-dānena rogamutto tu jāyate ||
- 83 Cakkhumā dīpadānena vāladānena sussaro |  
sayanāsanadānena sukhā labhati mānava ||
- 84 Gavādim yo dadāti ha bhojjam khīrādī-samvuttam |  
balavā vannaṃ bhogī hoti dīghāyuko ca so ||
- 85 Kaññā-dānena kāmānaṃ labhī ca parivāravā |  
dhana-dhañña-samiddho tu bhūmi-dānena jāyate ||
- 86 Pattam puppham phalam toyam attlāpi vāhanam piyam |  
yam yam yattheccchitam bhātya[m] dātābham tam ta-  
datthinā ||
- 87 Kesayitvā dadāti ha saggattham vā bhayena vā |  
yasattham vā sukhattham vā kīlittam so phalam labhe ||
- 88 Sakattha-nīrapekkhena dayā-yuttena cetasā |  
parattham deti yo so yam akīlittam phalam labhe ||
- 89 Yam kiñci dīyate-ññassa yathā kāmā yathā vidhi |  
tena tena pakārena tam sabbam upatitthati ||
- 90 Pare abādhayitvāna sayam kāmā yattheccchitam |  
akesayitvā dātābham tam hi dhammāvirodhitam ||
- 91 Evaṃ pi diyamānassa dānass-eva phal-ubbhavo |  
dānaṃ sabbasukhānaṃ hi paramam kāraṇam matam ||
- 92 Virato yo parādārehi dāre so sundare labhe |  
snehappadesakālādi vajjanto puriso bhava ||
- 93 Parādāresu samsattham yo na vāreti mānasam |  
sārajjati e-anangesu nārīttam yāti so pumā ||
- 94 Yā jigucchati narattam susilā mandarāgini |  
niccam pattheti pumbhāvam sā nārī narattam vaje ||
- 95 Yo tu sammā nivātānaṃ brahmacariyam nivesati |  
tejjassī suguno bhogī devehi pi sampūjito ||
- 96 Dalhassati asammūlho virato majjapānato |  
jāyate saccavādī ca yasassī sukha-samyutto ||
- 97 Bhinnānaṃ api sattānaṃ bhedaṇ-ṇ-eva karoti yo |  
abhi-jāyati so jāyate thira-mānaso ||
- 98 Ānatim kuruto niccam guṇaṃ hattha-mānaso ||

- hitāhitābhīdhāyī ca so ādeyya-vacano bhava || ||  
 99 Nicā parāvamānena vipallāsena t-unnatā ||  
 bharanti sukhino datvā sukham dukkham ca dukkhino || ||  
 100 Paravambhanabhīratā sathā h-asaccavādino ||  
 kl .; vān .; .; .; m yanti ye ca rūpābhīmānino || ||  
 101 Jalo vījāsu maccheho bhava mūgo pīyāppīyo ||  
 jāyate badhīro mūlho hitavākyabbhūyako || ||  
 102 Dukkham pāpassa puññassa sukham missassa missakam ||  
 ñeyyam sadisañissandam kammānam sakalam phalam || ||  
 Manussa-kandam catuttham || ||

## V DEVA-KANDAM

## § 1

- 103 N-ev-attano sukhāpekkhī na ca hattho paṇḍgahe ||  
 gahānam pamukho vāyam Mahārājikatam vaje || ||  
 104 Mātā-pītu-kulejjettha-pūjako cāgavā khamī ||  
 tussati yo na kalahe Tāvatimsesu so bhava || ||  
 105 Na vigahe ratā n-eva kalahe hatthamānasā ||  
 ekanta-kusale yuttā ye te Yāmopagā narā || ||  
 106 Bahussutā dhammadharā supaññā mokkhakankhino ||  
 gunehi parituttā ye narā te Tussitopagā || ||  
 107 Silappadānavinaye pavattā ye sayam narā ||  
 mahussāhā ca te vassam (sic) Nimmānaratī-gāmīno || ||  
 108 Alinamānasā sattā padāna-dama-saññame ||  
 gunādhikā ca hontī te Parinimmittavattino || ||  
 109 Sīlena Tīdivam yāti jhānena Brahma-sampadam ||  
 yathābhūta-pariñānam Nibbānam adhigacchati || ||

## § 2

- 110 Subhāsubham kammaphalam mayeta[m] kathitam phalam ||  
 subhen eva sukham yāti dukkhañ cāsūbhasambhavam || ||  
 111 Macchāyogā-pīyā tv-eva cintānīyam idam tayam ||  
 vippayogo piyehāsi kammano tassa tam phalam || ||  
 112 Pappoty-evam virāgam yo viratto puññam icchati ||

- 113 Sammâparatthakaranam parânattha-vivajjanam ||  
 puñña-pâpa-vipallâso vuttam etam mahesinà ||  
 114 Devâ c-eva manussâ ca tisso pâpâ yâ bhûmiyo ||  
 gatiyo pañca niditthà buddhen-eva tayo bhavà || ||

Deva-kandam pañcamam ' || ||

Pañca-gati-dīpana[m] samattam || ||

### NOTES

- Çl 3      2 MS kataru , perhaps bhagavâ  
 Çl 31     2 bherav°, MS terav°.  
 Çl 59     1-2 MS tvam dayo, for tu-adayo (°)  
 Çl 61     2 Text, bhakkhitam , Commentary, bhakkhitum  
           3-4 MS sovassa labhate, perhaps labhate so-v-assa  
 Çl 74     2 Text, nahadhikapane, commentary (explaining),  
           dhanâtisayena kappano  
 Çl 93     3 Text, sarajjati , Commentary, rarajjati  
 Çl 94     1 MS narittam , 4 MS narattam  
 Çl 107.   3 MS vassam for vassu = v-assu or vassum =  
           v-assum (°)  
 Çl 110.   4. MS. sambhavam , perhaps sambhavâ  
 Çl 112    1 MS virâgam so
-

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169

RECEIPTS DURING 1883		PAYMENTS ON ACCOUNT OF 1883 PUBLICATIONS	
	£ s d		£ s d
Donors	280 10 0	Printing	156 10 0
Subscribers of Five Guineas	115 10 0	Postage and Stationery (including cost of sending)	
"    "    One Guinea	61 19 0	Publications to Members	16 19 4
For copies of "Catalogue" sold to India Office	15 0 0	Purchase, carriage, and binding of MSS	21 13 10
Interest from Bank	4 11 11	Loss by exchange	0 4 6
Balance from 1883 remitted from Ceylon (received			195 7 8
17th April, 1884)	86 3 4	Balance <sup>1</sup>	376 6 7
	<u>£563 14 3</u>		<u>£563 14 3</u>

<sup>1</sup> Balance in bank on 1st January 1885, £616 8s 11d

# ACCOUNTS IN CEYLON, 1883

Ed Guneratne in Account with the Pal Text Society, for Half-year ended 30th June, 1883

Dr.

1883

Jan 1st	Balance brought forward from last year	Rs	Cts
		882	0
June 30th	Subscriptions received from five subscribers for first year	52	50

Cr.

	Lent—	Rs	Cts
May 1st	Subhuti P O Order for Rs	100	0
	Order I R Regdn 16	1	16
" 23rd	Clearing package of Books	101	16
	Difference on postage of Letters	10	14
" 24th	Tn case for 'Suchittalankera' and postage	1	50
	Postage on Books sent by Col Olcott to Bombay	1	40
	Local postage on 16 sets of Books	6	60
	Inland postage on Letters and Stationery	4	50
June 29th	Deposited for a Draft on London	750	
	Balance in hand	58	80

170

Rs 934 50

Rs 934 50

Rs 743 23 = £60 inclusive of expenses

52 = 10d ditto

6 25 = Commission

750 0

Galle, 30th June, 1883

E R GOONERATNE

# ACCOUNTS IN CEYLON, 1883

Ed Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883

RECEIPTS		PAYMENTS	
1883	<i>Rs Cts</i>	1883	<i>Rs Cts</i>
July			
Balance brought forward from last Half year	58 80	Postage of M th i Niddesa forwarded	1 0
Subscriptions for 1883 from 78 Subscribers at 10½ Rs each	819 0	Advertisements in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions	12 50
(Out of 81 Subscribers in list, three were Five-Guinea Subscribers, and their amounts were remitted last Half-year)		Clearing package received ex Goorkha, and conveyance to Galle	5 0
One Subscriber for 1883 at 52½ Rs	52 50	Postage correspondence and Stationery	7 80
Four Subscribers whose first year's Subscription was received after 30th June	42 0	Dec 31st Balance in hand for which a cheque will be forwarded shortly *	916 0
	<u>Rs 972 30</u>		<u>Rs 972 30</u>

Galle, 31st December, 1883

E R GOONERATNE

<sup>1</sup> Draft for £86 3s 4d received in London on April 17th, 1884

# ACCOUNTS IN CEYLON, 1884

Ed Gooneratne, Mudaliyar, in account with the Pāh Text Society for the year ending 31st December, 1884

## RECEIPTS

1884

Subscription of 1882 collected this year	<i>Rs</i>	<i>Cts</i>
Subscriptions of 1883 collected this year (8)	10	50
Received from two five guinea subscribers	84	
	105	
Dec 21st 70 Subscribers for 1884 at <i>Rs</i> 10 50	735	

## PAYMENTS

	1884	<i>Rs</i>	<i>Cts</i>
Clearing expenses of 1883 publications		6	93
Local postage on fourteen copies		5	60
Postage to Madras on one copy		1	48
Dharmasirigani Vibhanga, Dharmakathi and Katha Vathu purchased	Sep 22nd	75	
Reign and money order, remitting value of above		1	16
Forwarding per parcel post to England		5	
Stationery and copying expenses of Udāna Atthakathā	Nov 21st	15	
Forwarding per parcel post to England		1	28
Olas and copying expenses of Aprādāna Atthakathā		37	
Forwarding per parcel post to England		1	50
Postage on correspondence this year		3	
Balance in my hand at date		781	55

*Rs* 934 30

*Rs* 934 50

Galle, 31st December, 1884

E R GOONERATNE

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